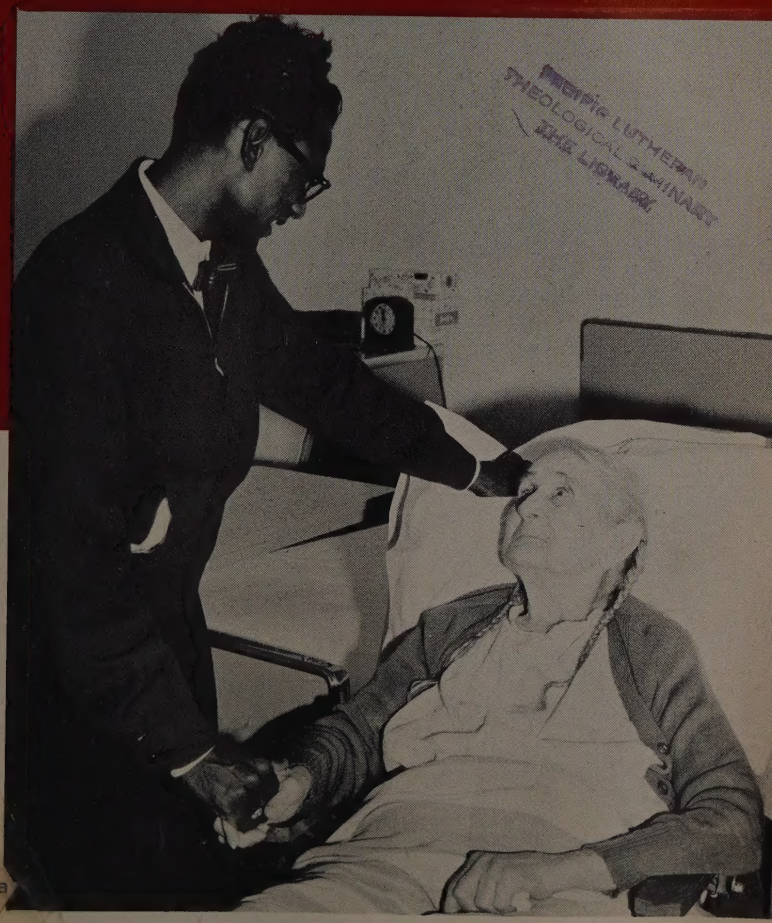
The LUTHERAN



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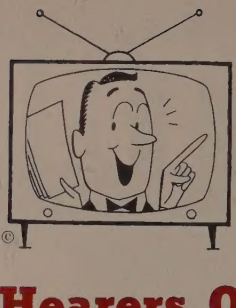
Visitor from India at New Jersey Home

Vol. 42, No. 38

JUNE 22, 1960



Not Hearers Only

I WISH the people in our churches were like my little Alice.

Alice takes the TV commercials quite seriously. If the announcer says to se for a Do-bee ring *today*, she's after her mother to help her address the envelope a lick on the stamps. Of course by the time her mother gets to the TV set to learn complete address it's too late. You can imagine how Alice reacts to that! Putt off ordering that Do-bee ring another day when the announcer plainly said, "Se in for your very own ring *today!*" It's not uncommon to hear our little four-year- call from the front room, Do we have that kind of soup? Or malted milk? cubed steaks?

OF COURSE, sometimes we feel as if we are going to be driven to despair beca Alice tries to do what the announcers say to do in the commercials.

But it's in this respect that I wish the people in our churches were like lit Alice. If only they would be doers of the word and not hearers only!

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● WHAT HAPPENS to a Puerto Rican, firmly rooted in a New York Lutheran church, when he has to move elsewhere? The report given by Pastor John Christ (*page 11*) is as candid as it is distressing. Other stories could be told about Lutheran congregations receiving Latin Americans with open arms. But Jimmy's story is important because it highlights one of the problems American Lutherans face in their efforts to adapt the life of the church to a changing world.

● IF YOU WANT to sense the vitality of the Christian faith as it is expressed by people recently exposed to Christianity, read the short story from "African Features" on *page 18*. It was written by one of the students attending the National Council of Churches' African Literacy and Writing Center directed by ULC Missionary Wesley Sadler. Africa's greatest contribution to the world will not come from its wealth but from its people, Dr. Sadler predicts. One of these contributions may well be a fresh approach to Christian writing.

● THERE IS VITALITY of a different kind in the religious life of a traditionally Christian country. Dr. John Reumann, rounding out a year of study at Cambridge, writes about the active Christian concern of students at England's historic university (*page 22*) where students experiment with liturgical forms and take active part in religious debate.

● OUR COVER shows Mr. Kola Isaiah of the Andhra Lutheran Church in India visiting with a patient at the New Jersey Synod's Moorestown Home for the Aged. Mr. Isaiah is secretary for stewardship of the Indian church and is now on an American tour sponsored by the Lutheran Laymen's Movement for Stewardship, has been a visitor to many church institutions and schools.

THE CHURCH IN THE NEWS

Augustana approves merger

Climax of 12 years of planning and negotiation neared this month as four Lutheran church bodies prepared to act on merger documents. Union of the four would produce a church of more than 3 million members, one of America's largest denominational units. First to act on the "Articles of Consolidation" which would assure agreement was the Augustana Lutheran Church. Next to meet would be the smaller American Evangelical and Suomi churches, with the United Lutheran Church reaching its decision at Atlantic City in October.

Opposition to Augustana's approval of the merger was sparked by a quartet of Minnesota pastors. They distributed a pamphlet to the 2,500 pastors and laymen who were delegates to the convention at Rock Island, Illinois, this month, urging "renegotiation" before union was accepted. They said they favored eventual merger, but objected to "inequities" in the proposed clergy pension plan, the "unrepresentative nature" of the executive council, and the lack of direct church control over theological seminaries.

The Augustana convention set a full day—morning, afternoon and evening sessions—aside for consideration of arguments about the merger. Delegates listened respectfully, but by mid-af noon the convention was ready to v A motion to end debate carried by more than the required two-thirds. D gates then roared approval of the me plan, with only a few dissenting.

Debate called objective

Prior to the day's debate, Dr. Mal H. Lundeen, Augustana president, sured the convention that discussion v welcome. "Nobody is trying to sh anything down anyone's throat," he sa Speakers of differing views would be r ognized alternately to assure a balanc presentation, he promised.

After the final vote, Dr. Lunde praised the "objectivity and fine frater spirit" of the delegates.

Delegates later adopted a 1962 bud of nearly $6 million—possibly the fi budget for the Augustana Church sin favorable action on the merger plan the other bodies would bring the new L theran Church in America into existe Jan. 1, 1963. The record total includ increases for home and foreign missi programs.

Sam Edwins, stewardship director, t delegates that more than half of the $ million Christian College Advance fu "seems assured" in the first year of t two-year appeal. Major beneficiaries the fund will be Gustavus Adolphus C lege, Minnesota; Upsala College, N Jersey; Augustana College, Illinois; a Bethany College, Kansas.

Centennial celebrated

Major observances at the week-lo convention centered around the 10 anniversary of the Augustana Chur Delegates traveled to the tiny rural co munity of Jefferson Prairie, Wiscons where the first synod meeting had be held June 5, 1860. Speakers at a me

l service included Archbishop Gunnar ltgren, primate of the State Lutheran urch of Sweden; Dr. P. O. Bersell, gustana's president emeritus; and Dr. drik A. Schiotz. Dr. Schiotz was re-tly elected president of The American theran Church, formed by the merger the American, Evangelical and United angelical churches.

Delegates also observed the 100th an-ersary of the founding of the Au-stana Theological Seminary, which in century of service trained more than 00 pastors for the church. Dr. Karl attson, seminary president, told the nvention that the "strongest possibil-" was that Augustana would soon se separate existence to merge with ee other Lutheran seminaries in the icago area. Studies "seem to make s conclusion self-evident," he said, ding that the contemplated new institu-n at Chicago would include a graduate partment able to grant doctorates in ology and a school of missions.

menian prelate feted

The spiritual head of the 2.5-million-mber Armenian Apostolic Orthodox Church was honored in New York this month at a dinner attended by 800 church leaders. Catholicos Vazken I of Etchmiadzin, Armenia, is the first top leader of his church to visit the North American continent. Officials of the World Council of Churches, including Dr. Franklin Clark Fry, chairman of the central and executive committees, were among those attending.

Purpose of the prelate's trip was to visit Armenian communities in various U.S. cities. He also attended the meeting of the General Board of the National Council of Churches (*see photo*) in New York and presented a memorial plaque for use in the new Interchurch Center.

In New York, the Catholicos officiated at an Armenian liturgy in the Episcopal Cathedral of St. John the Divine. A 200-voice choir sang ancient Armenian chants. Attending were about 10,000 worshipers, including groups of Armenians who came from various East Coast cities to see for the first time their spiritual leader. The Armenian group is one of 21 Orthodox churches in the U.S. Total Orthodox membership in the U.S. is estimated at 2.4 million.

EMORIAL plaque is accepted Dr. Edwin T. Dahlberg, Na-nal Council of Churches' presi-nt, from Catholicos Vazken I ght), head of Armenian Ortho-x Church. At left is Armenian thodox Archbishop Sion Manoo-an of New York, U.S. primate

Baptists uphold National Council

Major controversy expected to erupt at the 1.5-million-member American Baptist Convention's annual conclave at Rochester, N. Y., this month revolved around the denomination's membership in the National Council of Churches. Delegates from the First Baptist Church of Wichita, Kansas, one of the convention's largest, led opposition to the council. They charged it with "softness toward communism," with issuing pronouncements on controversial social issues that did not reflect the beliefs of the churches, and with promotion of "one universal church."

Wichita delegates distributed a pamphlet outlining their charges to all 10,000 delegates and alternates at Rochester. They demanded that the Baptists withdraw from the NCC.

The convention's 40-member general council called the pamphlet "replete with untruths, half truths and misleading implications." When the issue actually reached the floor, there was little debate. The 5,000 accredited delegates overwhelmingly endorsed the "purposes, policies and leadership" of the National Council. On a show of hands, fewer than 50 opposed the endorsement.

The convention also called on church members to "examine sources of attacks upon any organization with which we co-operate." Spokesmen pointed out that the National Council had been victim of false charges circulated in an Air Force manual.

Study of Marxism planned

To "provide a Christian answer to the Communist threat," a denomination-wide study of "principles and methods of communism and other totalitarian systems" was approved by delegates. The resolution authorizing the study said "millions have already been enslaved" by the Co munists and called for opposition to " regime which degrades human persona and in which basic human liberties do exist."

Another debate raged around plans build an $8.5 million Baptist headquar at Valley Forge, Pennsylvania. The p posed circular building with radiat wings would house general offices publishing activities of the body. Miss officials urged that the money be sp "to spread the Gospel instead of for br and concrete." The opposition failed gain much momentum, however, and project was approved by a voice v

To head the convention, delega elected C. Stanton Gallup, a Connecti layman. He succeeds Dr. Herbert Gezork, head of Andover Newton T ological School.

Sermons censored in Hungary

Lutheran pastors in Hungary are f ing "to attempt to instruct their cong gations in the relations of the church socialism," Bishop Zoltan Kaldy of Southern District of the Lutheran Chu complained. He ordered all pastors in diocese to submit their sermons to hi according to a statement in the sta approved church magazine *Lelkipaszt*

Most sermons "made obvious attem to avoid all discussion of political a controversial subjects such as peace, w disarmament, race problems, atom da ger, peaceful coexistence, progress a social welfare," the bishop said. "A f ministers even went so far as to . . . ass ciate their views with those of differe ideologies," he added.

Dr. Kaldy became head of the dioce in November 1958 with the approval the Communist government. He replac Bishop Lajos Ordass, one of Hungar staunchest anti-Communist leaders, w

WOMAN PASTOR'S FIRST WEDDING
he Rev. Elisabeth Djurle, one of three omen ordained to the Lutheran ministry Sweden, officiates at marriage service the Engelbrekt Church in Stockholm

as "requested" to retire from his post. ishop Ordass had earlier been jailed by he Red regime, but was freed after in-rvention by leaders of the World Coun-l of Churches and Lutheran World Fed-ration. He is vice president of the LWF.

A Roman Catholic press release in ienna noted that "the complaints of ishop Kaldy . . . indicate strong resist-nce among Lutheran ministers to at-mpts of the Kadar regime to control he church." It added that the outlook "not too optimistic for these anti-ommunist rebels."

Women pastors accepted

The State Lutheran Church of Sweden ad in 1958 agreed that qualified women ight be ordained to the ministry. First pplication of the new rule came on Palm unday this year, when three women pas-ors were ordained.

Opposition to women in the ministry as continued by a group of churchmen known as the *Kyrklig Samling*. The group dropped public attacks when it was pointed out by government officials that the women's ordination law must be obeyed like other laws of the land. The *Samling* then issued a 17-point manifesto calling for "conscientious objection" by those who refuse to recognize the right of women to be ministers.

Sweden's attorney general this month asked the Lutheran bishops to define when enforcement of the law might infringe on the liberty of conscience of a pastor who opposed women colleagues. He also raised the question of whether a layman might exercise the same "freedom of conscience" and shun services conducted by women.

For most Swedes, the question was hypothetical. The poll by Sweden's Institute of Public Opinion showed that less than one-fifth opposed ordination of women. Many formerly listed as "undecided" now favor women pastors.

Prosperity has problems

Wealth and prosperity bring problems as hard to solve as those of poverty, Bishop Hanns Lilje of Hannover said in a German press interview. The former president of the Lutheran World Federation returned to Germany this month after a four-month stay in the U.S. as a visiting professor at Union Seminary, New York.

Americans seem to have deep-seated insecurity and as a result show "a peculiar fascination for psychiatry," Dr. Lilje said. Bound up with this are fear complexes and the dangers of aimlessness.

Voluntary participation in American church life impressed the bishop. Without the burdens of tradition, church members showed remarkable loyalty and readiness to contribute time and money to their churches, he said.

While he found no hostility to Germans, German visitors to the U.S. must be prepared to explain the occasional outcroppings of anti-Semitism in Germany and also the problems of Berlin and of the divided nation, Bishop Lilje said, because Americans have no clear understanding of conditions in the East Zone. Above all, the bishop added, no German must forget how closely his destiny is tied to that of America.

Services planned for parks

Most vacationers at U.S. national parks this summer will be able to worship out-of-doors at services conducted under the auspices of the National Council of Churches. The Rev. Warren M. Ost, director of the ministry in the parks, said 142 young men and women would conduct worship and provide chaplaincy services in the parks. The group comes from 40 colleges and 35 seminaries. Most of the young people have part-time jobs in the parks and spend their off-duty hours ministering to visitors and to college students employed in the parks during the summer.

Year-round services are conducted in Grand Canyon, Sequoia, Yellowstone, Yosemite and Zion parks, Mr. Ost said. In 28 others there is a seasonal ministry.

Sunday sale plea rejected

Legal action to void or circumvent laws preventing commercial activity on Sunday had quieted as enforcement agencies awaited a ruling by the U.S. Supreme Court. The court had agreed to hear arguments by Jewish merchants in Massachusetts and Pennsylvania who claimed that Sunday closing laws infringed on their religious freedom. The court's ruling was not expected until late fall. In New Jersey, the State Supreme Court was mulling a similar appeal.

Massachusetts laws requiring Sunday closing "must be obeyed by all citiz and enforced by all officers" unless until they are ruled unconstitutio State Attorney General Edward J. Cormack, Jr. declared this month. refused to accept pleas from mercha on Cape Cod and in other resort ar who said the laws worked a hardship them.

A three-judge panel in Newark, N Jersey, federal court rejected an app by three Orthodox Jews to bar enfor ment of the state's Sunday closing la Until the Supreme Court rules, the m chants "had not established their rig to prevent enforcement of the law. cases were fought by the American J ish Congress, whose attorneys said t would carry the issue to the Supre Court.

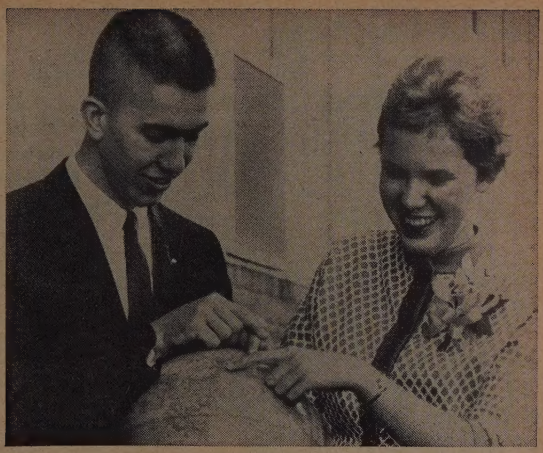
Canadian urges "quiet Sundays"

Canada's Anglican Church would oppose Sunday sports, provided su activities do not prevent people from tending worship, Archbishop Howard Clark of Edmonton said this month. archbishop is Anglican primate of Canada.

Canadians "would be wise to keep quiet Sunday—a day when the co munity's pulse slows down a little," archbishop advised. He told advoca of commercial sports activities to exam the European Sunday, which is "just l any other day," to see if that is what t want.

The General Assembly of the Chur of Scotland (Presbyterian) warned at Edinburgh meeting last month agai any change that would weaken Scotlan traditionally conservative views abo Sunday recreation. Advocates of char had claimed that "an idle Sunday may a day of moral danger" for people "wi out any strong religious background."

UMMER missionary" Elizabeth ickson of Westwood Lutheran hurch, St. Louis Park, Minn., will end vacation months working th youth in Japan, Alaska and awaii. At left is James Parks o spent last summer as church's nissary to missions in Africa.



een-agers called confused

Teen-agers have so many problems to- ay that it is surprising to find that they e really better than they are rumored be, according to the Rev. R. C. Bedrd, youth leader for England's Methost Church.

On the one hand, they have lots of oney to spend, Mr. Bedford said. In ngland they are the "new-rich," a class at delights the advertising industry from eweries to the entertainment world. hey are the biggest spenders for cosetics, hot rods and hot records, he said.

On the other hand, it's no wonder that ey are often crazy or confused, since en their parents do not have solid ound under their feet, the Methodist ader added. "Too many children come om spiritually bankrupt families. There n't be any talk about salvation or even out the difference between right and ong, since the older generation cannot ld itself up as an example. Many parts do not have the right to call themlves Christians, because to them Chrisanity means only being kind to an old andmother or to the family cat."

Mr. Bedford plans under church auspices to build youth clubs open to all young people. His organization already claims about 100,000 members.

Vegetables can aid ministers

Radishes and lettuce can help a minister live longer and enjoy life more, a nutrition expert told a conference of Seventh-Day Adventists in West Virginia. Although the sect stresses vegetarianism, Dr. John A. Scharffenberg of Arlington, California, did not propose that the clergy should eat radishes but that they raise them.

Ministers could prolong their lives by taking "one day a week for complete rest, planting or tending a garden," he suggested. "Let radishes help you in your ministry. Work in your garden among the radishes and lettuce and you will find that God can speak more clearly through a mind fresh as the result of being out of doors."

Clergymen die young because of "too little sleep, not enough exercise and rich foods," Dr. Scharffenburg said. "A lack of rest is one of the first nails in the coffin, but ministers often feel that this is an unimportant detail."

washington

VISITOR IN JAPAN

THE LUTHERAN of July 6, 1860 (Vol. 1, No. 1), gave three of its 32 columns to telling about the first time Japanese had ever been seen in Philadelphia. "Never has it been our privilege to witness such an immense outpouring of people," said *The Lutheran.*

"No less than 300,000 people were scattered along the route" as Japan's first diplomatic mission to the U.S. was escorted to a reception in Philadelphia's park.

This week there would be 17,000 policemen along the streets to guard President Eisenhower if he makes his scheduled 15-mile drive from the airport to downtown Tokyo. The Japanese government planned to bring in 600,000 civilians known to be friendly to the U.S. to pack the right of way and keep out the rioters who mobbed James Hagerty and U. S. Ambassador MacArthur on June 10.

Last year when President Eisenhower made triumphal entries in such cities as Rome and New Delhi, the Reds had ordered their followers to behave. This year the cold-war truce is off.

THE EISENHOWER visit to pro-Western countries in Asia is intended to build good will for the U.S. along the fringes of the Communist mainland. Japan especially needs attention for it might turn neutral in the cold war, and shut off use of bases for U.S. military planes.

Japanese don't like their pro-Western prime minister, Nobusuke Kishi. Some of them don't like the new security treaty with the U.S. which he is pushing through the parliament because it blocks them from opening trade with Red China.

On the other hand, if the new tre is not ratified the 1951 treaty would main in force. This would permit U.S. to keep troops in Japan indefini and even to intervene in "internal r and disturbances."

One of the best things in U.S. fore policy since World War II has been generous and helpful treatment of Jap Most Japanese have probably not f gotten. Teen-age Japanese students, v do most of the rioting in the streets, that their nation is degraded because i under U.S. domination. When they thr stones at American officials driv through Tokyo they feel like the Hun rian "freedom fighters" destroying R sian tanks in Budapest in 1956.

A CENTURY AGO the U.S. had wed open Japan's doors by means of Comm dore Perry's battleships and pressured Japanese to begin trading with the W Japan quickly became the most ind trialized, best educated nation in Asia

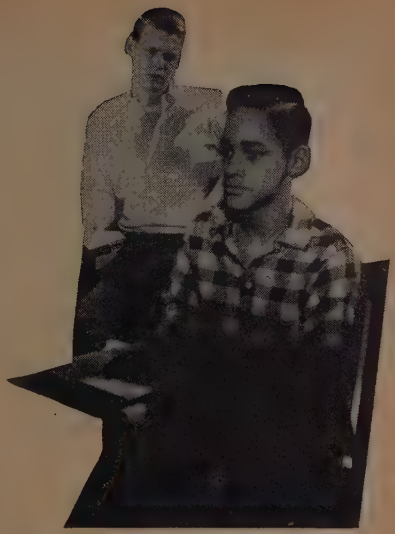
During the coming century Ch seems destined to be the big power Asia, intent on domination of the wh continent. Japan will be in a tight s if the cold war continues. The U.S. is present the biggest buyer of Japanese ports. Without U.S. military power re for action on an hour's notice, Ja would be obliged to spend a heavy sh of its income for rearmament or beco a Chinese puppet state.

Japanese are highly conscious of tensions in their situation. If there been a successful summit conference Paris, and if President Eisenhower w coming to Japan after a pleasant through Russia—as originally planne skies would have been bright over Tok this week. Under the changed circu stances the fog has closed in, and pr pects for the future are extremely mur

G. E. R

Who'll Let Jimmy In?

took the Latin American oy just a short while to find s place in a Lutheran nurch in New York City. ut when he had to move vay he discovered that not l church doors open to let ou in. Some stay closed.



JOHN E. CHRIST

I WISH I COULD TELL you that this ry is a product of my imagination. It 't. I lived through it and suffered ough it. So did Jimmy.

Jimmy, at the time I first met him, was good-looking, young boy with flashing own eyes, dark wavy hair and fair skin. s father was Cuban, his mother Puerto can. We met because he happened to e in my parish.

My parish is in the Bronx, one of New rk City's constantly "changing neighrhoods." In other American cities, the m "changing neighborhood" is used to signate formerly tidy, middle-class, ite, Protestant communities that have t their tidiness—plus all other atoutes that formerly applied—to acmmodate floods of dark-skinned people d noisy children. In New York City, ghborhoods have had a way of chang for a long time. Mine is no exception. Bethany Church, which I have been ving since completing graduate studies 1953, calls itself "the church for every n." We mean what we say. Our membership is composed of 75 per cent Negro and 5 per cent Puerto Rican Lutherans in addition to the 20 per cent white-skinned North Americans. Because of our all-inclusiveness we've been doing well, growing steadily even though six years ago it seemed we might not survive the population changes in our area.

JIMMY LIVED with his mother, two brothers and a sister in a modest apartment on an equally modest (and noisy) street. They were Roman Catholics but had lost connection with the church. They were friendly when I first called and after a while Jimmy came to Sunday school and became a member of the first catechetical class I ever taught.

I was happy to see that he was interested in the class. It seemed it was the least I could do for him since he was doing something for me. It makes a big difference whether you teach a class of indifferent teenagers or a group in which at least one boy will follow your words with the sort of rapt attention that keeps

you going without effort. He was the first to ask questions and the last to leave the room after the lesson was over. And he was our first altar boy and became president of the Luther League shortly after being confirmed.

JIMMY WAS THE KIND of a boy that seems born to set an example. He was in high school but had a part-time job in a store where he made five dollars a week and never failed to set aside his share for church work. Living in the Bronx puts any boy on the spot. There are lots of chances to go wrong, especially when you belong to a not-yet-assimilated foreign-language minority.

As far as I know, Jimmy never yielded. He stood up for his convictions in school, at home, and on the job, and I know that his convictions molded by the discovery of Christian values didn't make him a popular hero. Even his older brother made him suffer for them.

But Jimmy's mother and sister began coming to services and finally joined a nucleus of loyal members who showed us that what we were doing in this Lutheran outpost on the inner-city front was well worth the efforts of many people.

AND THEN it happened. Jimmy came to tell me the family had decided to move to a new place, 1,500 miles away. It was a shock to all of us. We had come to rely on the boy and his family in a great many projects, and we had become friends. There was a bond of mutual trust that made it easy for me to talk to him just as he would confide in me.

There was one bright spot in this picture: there would be a Lutheran church near their new place of residence. Jimmy's family promised they would look up the nearest Lutheran church as soon as they had unpacked their belongings (which wouldn't take long. They had little to pack). I saw them the day before t left. They said I would hear from th soon and we parted like people who known each other for a lifetime.

I DIDN'T HEAR from Jimmy until months later. One morning my telepho rang. "Pastor," said a familiar voi

NEW YORK-BORN John E. Christ, Jr., 35, returned from the war as Ensign in 1946, got a degree in electrical engineering from Northwestern University, graduated from Hamma Divinity School in 1951, received an S.T.M. from Hartford Seminary a year later, studied at the University of Zurich the following year. Bethany Church, founded in 1896, was the first all-English Lutheran Church in the Bronx, declined after World War II when its constituency moved away, now has baptized membership of 400, confirmed membership of 265, average attendance of 275 at services.

BETHANY, THE BRONX: CHURCH IN CHANGE

n in the city for two days and would
e to see you. Do you have time?"
'Come on over, Jimmy," I shouted.
ve been waiting to hear from you."
The moment he walked through the
or I sensed that things had changed.
s face had hardened and the outgoing
endliness in his voice and manners had
appeared. Something was wrong. I
on found out what it was.
'Which church do you attend?" I asked
er getting the usual amenities out of
way.
'I haven't been going to church,"
mmy said and I detected a note of de-
nce in his voice.
I looked at him and couldn't under-
nd. I knew that Jimmy hadn't be-
ne a church member in the Bronx be-
use somebody had talked him into it
because it was the right thing to do.
had acted out of a deep need and had
nd what he wanted in our church.
he had stayed away from church now,
re must have been something that had
ot him out.

AND THEN he told me. They had set out on the first Sunday in the new city to find the nearest Lutheran church. They found it and entered. Nobody spoke to them except the pastor at the door who said: "You're Spanish, aren't you? I can tell because you're dark. We don't have many Spanish around here."

Let me not judge the congregation or its pastor. I don't know them, and it's possible that no offense was meant. I've heard many fifth-generation Lutherans complain about the aloofness of people in churches they visit while away from home. Perhaps any blond, blue-eyed six-footer would have gotten the same reception in that church.

And it's quite likely that the pastor at the door didn't mean to raise the caste issue when he referred to my friends' dark skin. It might have been a perfectly innocent, though tactless remark.

But the point is that to Jimmy, his mother and sister, whose senses are sharpened to detect any note of prejudice in our race-conscious land, the attitude of the

congregation and of the pastor spelled out only one message in giant letters: "You are not wanted here." They went home determined not to set foot in that church again.

But they had been conditioned to worshiping with a Christian community. They didn't give up. They attended services at a Baptist and a Methodist church. Both congregations gave them a warm welcome. Mother and sister joined the Baptist church. Jimmy did not. He had found in our liturgy and teachings what he wanted. He wanted a Lutheran church.

BUT THE CHURCH didn't seem to want him. He talked about it to one of his teachers in school. The teacher was impressed and took him home to discuss the matter further. He listened to Jimmy's experiences and then he started talking. He knew what to say and how to say it. He had been trained. The teacher belonged to the Jehovah's Witnesses.

It was Jimmy's first religious discussion after he had left New York and from that first discussion developed a full-fledged instruction course in the teachings of the sect. Almost every night Jimmy was at the teacher's home.

At first I didn't know what to say. Jimmy was already using some of the stock slogans of the Witnesses and I was ill prepared to break through the wall of hostility which his recent experiences had built up against the Lutheran church. I was no longer talking to a friend.

We talked about marginal questions such as the Witnesses' objection to saluting the flag or their refusal to accept blood transfusions. But I knew that we had to get to the heart of the issue, and the heart of the issue was Christ.

I talked as calmly as I could. "The Witnesses," I said, "do not understand who Christ is. They call him God's lieutenant, a created being, the archar Michael who put on human flesh. heart of the Christian message is the that God himself came to us, that loved us to the point of sharing hur agony and death."

Jimmy was silent now and I saw t I had again made contact with h "What the Witnesses cannot understan I continued, "is the crucial point of Christian faith; that God lived and d among us as Jesus Christ, that he ov came death and redeemed us. Because what happened at Calvary we can s God is love."

I talked for a long time and Jim listened. I can't remember now w I said in those hours but sometime would go to the blackboard and dr diagrams to explain some point of gospel and sometimes I would draw h out to get to the heart of his doubts

WHEN WE FINALLY parted, Jimmy v his old self again. He was deeply mo and seemed completely reassured. I h also cautioned him against possible d appointments as he returned to his n home in search of a church ready accept him. He said he understood a would withhold judgment until peo had a chance to know him and he the

Apparently things worked out after return. We corresponded often. wrote to me that he was attending a l theran church some distance from home. He said things were as I had p dicted. It would take time until peo would accept him but he would wait.

I know that he waited. I also kn that several months later, Jimmy stopp writing. And then, quite recently, I ceived Jimmy's last letter. It was po and written with great care. And it enc with these words: "A Witness for hovah, Jimmy."

TAKE AN ORDINARY DAY OF THE WEEK, A WASH-LINE FULL OF MISERY, A HEADACHE, TWO NOISY CHILDREN, AND THEN, A SUDDEN REALIZATION:

Wake Up to Live

RUTH HAYWARD

EANETTE HUNG OUT the laundry, nting the towels. Eleven! Two sheets been on Ricky's bed one night. Then had taken the puppy to bed with him. linens went back into the washer this rning.

But Skippy isn't dirty, Mommy," ky had insisted innocently, "I gave a bath yesterday."

Would he ever understand that dogs 't belong in people's beds? Frown nkles deepened between her eyes as hung up the sheets.

And three blouses of Cynthia's. ou're going to have to learn to iron, ng lady," she snapped as she went de. "Three blouses since yesterday!"

I'll try, Mother," Cynthia promised, pony tail flipping as she turned from piano where she was practicing her on. "I guess I did change too often terday." She started playing again.

JEANETTE GAVE NO SIGN that she had heard. She could not argue with a daughter so ready to do better next time but she didn't feel like declaring a truce either.

Her mood was not of her own choosing. There was too much to do and too little time to do it in. Housework was an endless chain reaction of small-scale disasters snowballing into one giant mess. She tried to think back when it had all started and how things had been before. But she couldn't. Just now, her misery stretched from nowhere to nowhere. She sighed and plugged in the iron.

"I got it, Mother," Cynthia called from the living room. "Listen." She started playing. "What do you say?" she called again.

"I've got a miserable headache, Cynthia," Jeanette said in direction of the door. "Just finish your lesson."

There was no reply from the other room but the playing continued in a whisper for a little while and stopped. A few minutes later Cynthia tiptoed through the room and out. Silence.

JEANETTE BREATHED DEEPLY. The headache seemed to subside. Just then Ricky tore into the house with the strength of a tornado, leaving his imprints cast in mud gracefully scattered through the kitchen and living room. He was triumphantly swinging a stuffed toy dog by the torn ear. The dog leaked bits of sponge rubber. "Mommy, guess what?" he screamed.

"Whatever it is, I give up," she said feeling the headache come back at full speed. "Just take this thing out of here and clean your feet." The boy's trot slowed to a crawl. His head slumped forward. She heard him shuffle back through the kitchen and out into the garden, a disappointed little boy.

Somehow the day came to an end. Jeanette fell into bed. She did not hear when the children said their prayers, and her husband, bending over her to kiss her good night saw only her tightly closed eyes. "I'm beat," she whispered. The day was gone. A long night lay ahead.

SHE WAS STILL TIRED and irritable next morning with what she called cumulated fatigue." Jeanette fed the dren breakfast, got her husband off work, then sat down with a cup of co and the newspaper.

On the front page was the story of accident. She read it in snatches. "two children of Mr. and Mrs. Carl M dock were seriously injured yester afternoon when the bicycle they w riding together crashed into the side a pickup truck. The driver of the tru John Weston, was exonerated from blame. The children are in grave co tion at Mercy Hospital."

Jeanette put her cup down. She co not swallow. Reba Murdock had o been her best friend till she had beco too busy to return Reba's last visit. Gr ually, they had grown apart. Now tragedy that had struck her frie shocked Jeanette deeply. Forgetting dishes in the kitchen sink, she rush to the hospital.

The Murdocks were in the wait room. Silently, Jeanette took Reba's ha and sat with her. Reba sobbed silent "If only they come through! I'll different!"

"Sh-sh, dear, you've always been good mother."

Reba looked at Jeanette. "Have

ally, Jeanette? I fed them and clothed em, and kept a clean house . . . But d I ever have time to go walking with em, just for fun? When they drew pic- res, all I could think of was to grumble out the papers lying around.

"They wanted a picnic yesterday morn- g, but I didn't even hear them. Jimmy ad left a towel on the bathroom floor, nd Jane didn't pick up the magazines as e'd promised, so I scolded them and lled them babies."

She looked around the room and said ftly, "There were daisies scattered all ound their crushed bicycle . . . and Jane hispered to me, just as they lifted her to the ambulance, that they had gone pick me some flowers so I'd be happy. hen she whispered: 'I love you, Iommy.' "

Reba sobbed, and though Jeanette anted to find words to help, she was ute. Inside her own mind was an ac- usation: "What kind of mother am I, o. What if . . . *Forgive me, Father, r not seeing the real things in life. For- ve me for wearing the blinders of bore- om, pettiness, self-pity.*"

WHAT DID IT really matter, Jeanette ought now, if there were a few finger- rints on the woodwork as long as you und five minutes for counting the looms on the jasmine with a happy ild? Would it not be better for a aughter to wear an unironed blouse, an to have her spirits crushed by a other too busy to listen to a scale?

And when a child came running in, ying, "Mother! Guess what?" wouldn't be wiser to look up from the soiled rpet to the stars in a small boy's eyes

and share the wonder of some new discovery with him?

Reba and Jeanette knelt together and prayed, and as she prayed for her friend, Jeanette prayed also for "a clean heart and a renewal of spirit."

TOO LATE TO SHOP, Jeanette fixed soup, crackers, and fruit for dinner. But she moved slowly, enjoying her job, her family, and letting the thankfulness for her life flow through her. Gently, she spoke; quietly, she listened, and the words her family spoke were the sweetest sounds she had ever heard.

Ricky smiled, at his mother, father, then at his sister: "I'll bet this is the best dinner we ever had!"

They laughed. Something gave the simple meal a special flavor. Was it something added . . . or something missing?

Then the telephone rang, and Jeanette answered. It was Reba Murdock: "Oh, Jeanette, I had to tell you! They're out of danger! I'm going to get another chance. I'll never stop being grateful!"

Nor I, Jeanette thought soberly, gently replacing the receiver and turning toward her own second chance.

EARS MADE to hear the good, the true, the beautiful, are often contaminated with the poison of gossip or filled with the twaddle of empty talk.

—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg Press)

Thirst . . . and a Wandere

FROM "AFRICAN FEATURES,"
EDITED BY DR. WESLEY SADLER

A MAN IS THANKFUL for a lot of things —a clear day to work in his fields, rain at the right time, friends to help at harvest, and so on. But what I am most thankful for at the moment is a man who crossed my path four days ago and who is coming to see me tomorrow.

I was walking from Mulembu to Kwalima, a hot, open, roadless stretch about 40 miles long. The sun came down and settled at the base of my skull. There was no wind.

By exercising no brain power whatsoever, I started to walk the 40 miles without water. Five miles out I became uncomfortable. At ten I found it difficult to swallow. At fifteen I couldn't spit.

There are no houses along that path—not one. There might be fifteen trees, but not more than that. At first I sought the shade of each one for a brief spell, but before I was half way, my thirst drove me on and I did no more than walk under them as I passed.

THIRST DOES funny things to a man. It slowed me down at first. Then it quickened my pace. After that, I was conscious only that I was managing to get one foot in front of the other.

Then I saw things, things that weren't there. Once I saw a bucket of water under a cool tree. But when I reached the tree, it wasn't there. Not even the tree was there.

One time I heard water falling from a great height. What a wonderful sound. It was so close it seemed about to pour down on my head. I ran toward it and ran and ran until I fell. When I look up, the sound was gone.

I had trouble dragging myself to feet, but I kept at it, for I had enou sense left to know that I had to rea water soon.

THEN I SAW someone in the distar walking toward me from Kwalima. A other bucket of water under a tree, I sa to myself. Another waterfall.

I shut my eyes and continued to wa stumbling a great deal. Once I stopp dead in the path, swaying, my eyes sh

Then I heard a voice shouting a gre ing. I opened my eyes and saw a m about 100 yards away. He had a wat bottle on his belt and one arm raised greeting.

This is awful, I thought. Both sig and sound are trying to fool me. I clos my eyes again and sat down in the midd of the path.

I hated the sun. I hated the barr earth. I hated water that wasn't ther

THEN A HAND was on my shoulder. refused to open my eyes. Then my hea was pressed back, water was at my lip I swallowed. I swallowed again ar again.

This was real. I opened my eyes. man was kneeling beside me, his arm supporting me.

"More," I said. "More water."

"Sure," the man said. "But wait a bi You'll get sick if I give you too much once."

I didn't want to wait, but he made m Finally, with many pauses, I drank a the water in his canteen. I did not thin of his need. I thought only of mysel

He helpéd me get to my feet.

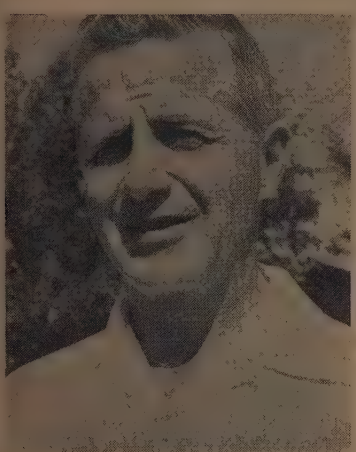
"Which way?" he said.

"The way you came."

"To Kwalima?"

"Yes," I told him. "How far?"

"Four miles."



Baltimore-born ULC Missionary Wesley L. Sadler (B.D., Gettysburg; S.T.M., Ph.D., Hartford Seminary) went to Liberia in 1940, has been in Africa, with interruptions, ever since. He and Mrs. Sadler have been spearheading the literacy drive among tribesmen, published the *Loma Weekly* as first and only non-English newspaper in Liberia. Since last year they've been directing the first all-Africa literacy and writing center opened at Kitwe, Northern Rhodesia, under sponsorship of the National Council of Churches to "stimulate production of Christian literature for African readers, written by African authors, in Africa." This story is a product of the center's efforts.

"Where are you going?" I asked.

"Mulembu."

"To Mulembu! With no water!"

He shrugged and smiled.

I remembered my selfishness in drinking all his water. He saw my thoughts.

"Think nothing of it," he said. "I'll go back to Kwalima with you and get more water. You need help, anyway."

So we went to Kwalima together. When we reached the outskirts of the town, I said, "Thanks. You probably saved my life."

He smiled.

"Now you've got to fill your water bottle and go on to Mulembu," I said.

"It's nothing," he said. "I was glad to do it."

"Glad?"

"Well, you needed help and I had the pleasure of providing it."

"What are you? A Christian?"

"Yes."

"That's it, huh?"

"That's it."

"You gave me a cup of water in His name?"

"That's right."

"You know, I used to wonder at that. Now I've seen it work."

"I told you I was glad."

"Well, it's up to me to pass it on, I guess."

"Yes. But something else comes first."

"What?"

"Know the One who said it."

"Know Christ, you mean?"

"Yes, know Christ."

That was four days ago. I have been reading about Christ, the Son of God. I believe. Tomorrow my friend returns from Mulembu, the friend who lived the message of Christ. We shall talk and my faith and understanding will grow.

GRADUATION, OR THE BONDS OF FREEDOM

SOME SIGHTS NEVER grow prosaic. A spring morning; a family bowed in prayer before meal; a young person bursting with delight over a new idea. Or a processional of gowned and capped young people walking to the platform to become graduates. It is a traditional ceremony that is one of America's brightest moments.

Here is the purpose of our schools, and the potential for tomorrow's leadership. The graduates may be confident, bewildered, or just hopeful. There is good sense in their feeling that the world is waiting for them.

AT THE TIME of graduation there is much emphasis on the complex nature of the world these graduates confront. Most of them are concerned about jobs, earning a living. Many have married and brought children into the world before getting a degree. Making a living and how they'll go about doing it will show what they are and desire to become.

Graduation erupts a student into a world where he may yield to the temptation to quit all disciplined study. This is tragic, for unless he continues to grow mentally, he will not find satisfaction in life. Either he will read, think and grow or he will drift into an empty world.

The disciplines required of astronauts in preparing for their lonesome dare in space ought to find a correlative discipline in the minds of the graduates who take on a similar dare in building a civilization on this launching pad of a planet. The graduate ought to become consciously determined to keep his dreams and his realities together. It isn't an either-or proposition. It's discovering a sense of vocation. It's interpreting the dream in his job and sharing it in his home. Without this he'll be defeated.

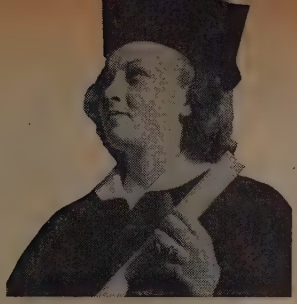
IF THERE EVER WAS a time of the ivory tower, it is no more. We may pretend that the campus is protected from the heats and passions of the world, but it's just an illusion. We live in a world of curtains, not just the Iron Curtain that divides East from West but subtle curtains dividing peoples in our own communities. The graduate must break through the curtains, translating into the present world his ideals, his energies, his skills. His only freedom comes in this communication.

When Justice Oliver Wendell Holmes reached his 90th birthday, he wrote: "Life seems to me like a Japanese picture which our imagination does not allow to end with the margin. We aim at the infinite and when our arrow falls to earth it is in flames."

It is this marginless future which can inspire today's graduates. If that picture includes the helping of mankind instead of just succeeding in personal achievement, if it can tie the dreams and the reality into today's discipline, there will be interesting days ahead for the graduate. He may not know where he's coming out, but he'll be sure to come out with honor.

—RALPH W. LOEW

MOMENT APART



OUR GRACIOUS GOD AND FATHER, we stand, this one brief moment apart; apart from all that has gone before, and all that lies ahead.

BEHIND US stand parents and teachers who have patiently and lovingly offered us their knowledge. For them we are humbly grateful.

Behind us lie mistakes and failures; from them we have learned.

Behind us, successes; from them we take confidence and courage.

Before us, an unknown way; for this we ask help and guidance.

BUT FOR THIS ONE MOMENT, we stand apart. We hold our only possessions; Thy gifts to us. We have talent and knowledge, dreams and ideals and high resolutions. From these we must build a future, from these we must build a life; and that life, whether bad or good, is our gift to Thee.

WE ASK for wisdom to distinguish right from wrong.

We ask for freedom and equality.

We ask that war may cease and that peace may become a reality.

We ask for courage and faith.

WE ASK—but may we also give.

May we develop our talents fully and use our knowledge wisely.

May we undertake impossible tasks and complete them.

May we serve mankind.

May we fulfill Thy highest ambitions for us.

WE STAND THIS MOMENT apart. Be with us, O God, we need Thee. Use us as Thou desirest; mold our lives as Thou wouldst have them. Be with us, from this moment to eternity. AMEN.

This graduation prayer was offered by Judy McWilliams, of the Luther League of America's executive committee, at her high school in Ohio. She's now getting ready to travel to Europe under Lutheran World Federation auspices.

Full Churches at Cambridge

ENGLAND'S CELEBRATED CAMPUS IS THROBBING WITH RELIGIOUS LIFE AS STUDENTS EXPRESS THEIR FAITH THROUGH A VARIETY OF FORMS, SOME TRADITIONAL, SOME UNTRIED AND NEW

By John H. Reumann

Most Americans get a gloomy picture of religion in the British Isles—historical but empty churches, spiritual decline, and general disinterest—in comparison with the "religious boom" in the United States. Actually there are signs of change for the better: some increases in attendance, buildings better cared for, and interest in stewardship. And in one area, student religion at Cambridge University, there is a vitality that few campuses anywhere in the world can match.

Near the Market Place stands Holy Trinity Church where, the first Sunday night of the fall term, an annual "Freshman Sermon" is preached. Attendance is voluntary, but this past year every seat was taken 15 minutes before the starting time.

Still students, in their black robes, filed in, over 1,500 in all, filling aisles, window ledges, and the chancel so tightly that the entire service had to be conducted from the pulpit. The Rev. John R. W. Stott, of All Souls', London preached a simple expository sermon ending with a dignified altar call to confess and follow Christ with good response from students.

"Queuing," standing in line, for a bus or theater, is common in England. Yet at Great St. Mary's, on King's Parade, you're likely to queue for church at the 8:30 P.M. service during term. Crowds are the custom. Over 2,000 students jammed in, for example, to hear the Archbishop of Canterbury and to fire questions at him afterwards about Christianity throughout the world.

Such services, it needs to be remem

Dr. John H. Reumann who, at 32, became last year Philadelphia Seminary's youngest full professor in New Testament, is currently rounding out a year of graduate studies at Cambridge. He'll return to Philadelphia this fall.

pered, are in addition to worship in the chapel at the student's own college, his first responsibility and often first love, daily and Sundays. Nineteen out of 21 colleges in the university have chapels, some symphonies in stone like that at King's, others old and historical like Jesus', and 20 have chaplains.

THE CHAPLAIN is no remote theological lion, as at Oxford, but more akin to a U.S. campus pastor. How meaningful, for example, the communion service at Clare College! All students wear white robes over academic gowns. Two of them carry bread from the college bakery and wine from the cellar to the Holy Table.

The simple liturgy was designed by a New Testament scholar, John A. T. Robertson, now a bishop in South London. Each page of liturgy is paralleled by a page of explanations and prayers to deepen the meaning.

Religious life is constantly surrounded by rich associations with the past. One Joint service for the five theological colleges, for instance, was held at St. Edward's Church.

Here the future martyr, Hugh Latimer, had read his dissertation against Philipp Melanchthon in 1524. When Thomas Bilney, a young scholar, asked him afterwards "for God's sake to hear his confession," he confessed that he didn't believe a word of it! Then little Bilney proceeded, through scripture, to convert Latimer to Melanchthon's Lutheran views, which Latimer held till he was burned (at Oxford).

EVEN MORE IMPRESSIVE are statistics. A survey questioning one-fifth of the 3,500 undergraduates during Lent term, 1959, revealed that two out of three claim to be Christian. Just under half belong to the Church of England, 11 per cent to the Free Church, 4 per cent are Roman Catholic, 2 per cent Jewish, 21 per cent agnostic, atheist, humanist, or rationalist, with the rest from other groups or not answering.

Commented the *Cambridge Opinion*, which conducted the poll: Christian profession is "a much more marked characteristic of the life of the university than of English society as a whole."

Student concern with religion is evidenced by the fact that one out of every three students belongs to some religious society or organization, of which there are at least 21 covering all shades of opinion.

But the most amazing find has to do with church attendance. According to this poll, 60 per cent of all students claimed to be going to service "regularly," which was interpreted to mean four or more times in five weeks of term. Another 20 per cent (and this includes 17 per cent of the "agnostic-rationalist" group) go "occasionally." Observation bears out the figures. A Swedish visitor commented that Cambridge students generally go to church more often than theological candidates in Sweden!

ADMITTEDLY Cambridge is exceptional. The "provincial" and city universities, with their higher proportions of commuting students, are not equally successful. Oxford does not have nearly as active a religious life, though a preaching mission by the Archbishop of York was judged highly successful, partly because crowds outnumbered a rival "humanist rally" 10 to 1. What factors, however, account for the vitality of religion at Cambridge?

One is doubtlessly a strong evangelical heritage. Cambridge embraced the Reformation far more emphatically than Oxford. Charles Simeon's long pastorate at

SPRING COMES TO THE "BACKS" OF CAMBRIDGE CAMP

Holy Trinity Church (from 1783 to 1836) ingrained more firmly the evangelical faith.

In the 19th century, while an "Oxford Movement" was developing Anglo-Catholic practices and doctrines or conversions to Rome, a "Cambridge Movement" was, less spectacularly, concerned with biblical theology, sanctification, and foreign missions.

The "Cambridge Seven," by going to China, helped spark the hope "to evangelize the world in this generation," and many Cambridge men followed as missionaries. Also out of this heritage arose CICCU (pronounced as a word "kick you") the Cambridge Intercollegiate Christian Union, to promote prayer, Bible study, and conversions.

Still a strong force today, CICCU's history since 1876 intertwines with that of the Student Christian Movement and the Inter-Varsity Fellowship.

OF FURTHER IMPORTANCE in attracti students is the variety available of r ligious approaches, even (or especiall in local Church of England parish *Varsity Handbook* compares them wi an automobile gearshift: "St. Pau (low), the Round Church (second—a most at low), Holy Trinity (neutral), S Bene't's (top), and Little St. Mary (overdrive)."

Along with this goes a tremendo freedom, and desire, to experiment wi forms, or lack of them. The Feast the Purification of St. Mary was cel brated at Great St. Mary's, for instanc by use of the jazz Folk Mass by Geoffr Beaumont, with 200 communican mostly from the campus, at 7:30 A.M.

Communion at Clare College is fo lowed by an "agape" or love feast, a co mon breakfast where the rest of t bread from the Holy Table is eaten. St dents training for the Presbyterian mi

istry vary their worship by using (and creating) services as different as compline and free prayers for the healing of the sick.

One must also mention the great number of preachers, local pastors and visiting "guest stars" who attract students to church. During a year at Cambridge it is possible to hear just about all the theological and homiletical "greats" in the country. Mervyn Stockwood in particular, former vicar of Great St. Mary's, since elevated to a bishopric, must be credited with stirring up much undergraduate religious interest by his often controversial preaching.

His *Cambridge Sermons*, recently published, include one about John Osborne, author of *Look Back in Anger* (text was Mark 3:5, how Jesus "looked round in anger at the faces surrounding him"). Another sermon dealt with "Christian Opinion and the Wolfenden Report" (about homosexuality).

Other sermon series may be more traditional, one expounding Romans, chapter by chapter; or on "The Great Forty Days" after Easter. But the Rev. J. E. Fison, Stockwood's successor and author of several paperbacks on biblical subjects, continues to attract the students.

THERE ARE OTHER reasons for the flourishing state of religion at Cambridge. One agnostic student, analyzing the *Cambridge Opinion* poll, pointed out that the general feeling of insecurity in an H-bomb age leads to wider interest in Christianity, just as it stimulates interest in philosophy, Zen Buddhism, and Bahaism.

Young students also find church and chaplain a link to home. A disproportionate per cent of Cambridge students come from English "public" (i.e., private, tuition-charging) schools, often of religious foundation. One new student remarked to the college chaplain after his first service, "Thank you, sir, just like Eton!"

Actually, though, no generalization applies. Some students must be rewon after falling away at school or in military service. But the desire for an ethical code, in a student world where sex is called "a moral wilderness" and stealing some student's bike or gown is part of the game, leads to religion too.

A CURIOUS phenomenon is that Billy Graham made comparatively little impact on Cambridge. Perhaps the analysis is correct that "revival" at Cambridge does not mean "turning to religion" but "an increase in the number of those who do not 'fall away' from the practices of their youth, family, or school."

In this sense Billy Graham missed the boat. He "wanted to bring Cambridge to Christ—while the problem is to stop Cambridge from going away. The appropriate slogan for Cambridge is not 'Come to Christ,' but 'Keep the Faith.'"

Maybe the task is a holding action (as it is at many another university), but certainly there are break-throughs and conversions as well as deepenings in faith. History, organization, preaching, circumstance, or the Holy Spirit can all be assigned a role, but however one analyzes it, religion at Cambridge is alive and impressive.

F. J. A. Hort, the great biblical scholar, wrote in 1886, "If there is a country where the struggle can be successfully maintained for Christendom, it is England. If there is a place where it can be successfully maintained for England it is Cambridge." The second half of his prophecy certainly is true. Organized religion is more successful here than anywhere else in England today.

FIVE MAKE A FAMILY

Back-Porch Meeting

CHILD PSYCHOLOGY books and books on understanding your teenager advise parents to talk things over with their children in a family council.

Dan and I never *plan* family councils. They happen. I believe that family councils do take place in co-operative, loving families. In such families, members do hash things over. Some things.

DAN AND I were sitting lazily on the back porch, while Pete washed the car and Karen and Sue did the Saturday luncheon dishes.

"There's a swish of coffee left," Karen called to us. "Can't waste it. I'll give you each half a cup."

"Thanks," Dan called back. "Waste not, want not." He turned to me. "What about it, Connie? Will we be able to swing Scout camp for Pete? Each kid in the church troop has $10 saved in the group treasury, but that won't go far."

"That's a July expense," I said, picking up the battered budget book from the porch floor. "And in July comes Karen's turn at the dentist. The dentist says the teenage mouth is full of surprises."

"Full of food, more often," Dan said, as he watched Pete finish a box of stale cookies he found in the car.

"The car needs a check-up, too," Dan reminded me.

"Not again!" I frowned.

"Mom, since you're talking about money . . ." Sue stood at the window wiping a plate, ". . . will there be enough for my raise in allowance?"

"You get your increase on your birthday," Dan answered. "But your moth and I feel that you ought to take over couple of small extra jobs."

"What will I have to do?" Sue aske not committing herself.

"You and I will discuss it," I promise Dan and I returned to the budget boo

"I put aside a sum for vacation," I sai "Just for you and me. No children. Eve if it's only a four-day weekend. I' already starting arrangements for bab sitters. Regina Kent wants to take S again. Mrs. Wagner is having Timoth for a visit and said she'd be glad to ha Karen for a few days, since she and Ti are such friends. Pete might be at Sco camp."

"How will there be any money for vacation for us?" Dan asked. "The budg is so tight now that if anyone needs pair of shoes before July 15 . . ."

HE MUST have sounded worried. T budget isn't quite that tight. We ha emergency resources. Anyway, Sue can out, letting the screen door bang sharpl "I don't really need a bigger allowance she said bravely. "Maybe I can get alo for the summer."

She sat on the wide arm of Dan's cha "Your allowance is safe, honey," he sai "But, if each of us could cut down bit . . ."

By this time Pete was riding the por rail as if it were a horse. "Waddya mea Cut down on food?"

Dan laughed. "You won't go hungry

"Do we really have to watch our pe nies? More than usual? Seems to n

we pinch them twice already." Karen spoke from inside the screen door.

"How did this discussion start?" I asked the air. "Your father and I were simply looking ahead to summer expenses."

"But I don't want you and dad to go without a vacation because you spend so much on us," Karen said.

"And who is more worthy of spending it on?" I asked.

"When we're old and palsied, you can take care of us," Dan promised.

"Oh, I will, Daddy, I will." Sue flung her arms around Dan.

"I suppose you think you're the only one who cares?" Pete said gruffly. "I'm the son, see. Sons always take care of aged parents."

"But I'm the oldest," Karen said. "It's the responsibility of the oldest child to provide a home for parents. So there—smarty!"

AFTER THIS ASIDE, we returned to the budget. Nothing like seizing the opportunity to talk finances when the children seem interested. In the midst of the talk, Karen turned away and I heard her dial the telephone.

"You mean when you pay everything, there's nothing left?" Pete asked.

"But *everything* includes savings, too, and insurance. That's savings," Dan explained.

"What if I need a new bathing suit?" Sue asked worriedly.

"That's in the budget, under clothes," I said. "The clothes column covers everything any of us may need. We might spend $10 on clothes one month and $100 the next month. In the end, it balances."

"I ought to get a job," Pete said.

"You're too young for working papers," his father pointed out. "You really earn most of your allowance by jobs like washing the car. And all year you've done small jobs for the neighbors. You buy all your records and sports equipment and snacks. That all helps."

"Ummm," Pete murmured, unconvinced. "I ought to get a job."

"*I* have one!" Karen whirled out the door and around our chairs.

"We know that," Pete scoffed. "You always work at the neighborhood nursery in the summer. But you don't get paid."

"I know. That's volunteer. But I have a paid job, too, for this summer."

"Aw what? Who'll pay you?"

"Let Karen talk, Pete." I cut off his scoffing.

"Mother, remember when I went to the library to apply for a page job?" I nodded. "They only had one job for the summer. I couldn't fit it into the nursery schedule. Someone else got it."

KAREN STOPPED for breath, then continued. "Miss Taylor said last week that she had not put in her request for a page but she hoped to be assigned one part-time. So—I applied again. The head librarian asked me to telephone her today, after their budget meeting. And I'm in!"

Karen collapsed on the steps and fanned herself with her apron. "That's wonderful, Karen," Dan patted her tousled head.

"How many hours?" I asked. "Will it be too much with the nursery work?"

"Only twelve hours a week, Mother." She drew herself straight. "Now there'll be less strain on the budget."

"Oh, children, we aren't that strapped. We were just answering the questions you three had. But you are right, Karen. You can save some, and take care of more of your personal expenses. And that will relieve the budget."

WORSHIP NOTEBOOK

WEDNESDAY NIGHT IN CHURCH

THE CALENDAR thus far this year has been rather good to most citizens of the U.S.A. Memorial Day (May 30) fell on a Monday and so will the Fourth of July, making for nice long week-ends.

In our little town the day of commemoration didn't pass unnoticed. There was the usual parade complete with two bands (borrowed from neighboring towns), the fire department with all its apparatus (the men looked neat in their blue uniforms, considering that they had a minor blaze to douse an hour before parade time), the scouts, the little league teams, and the local dignitaries.

There was the usual ceremony at the monument on the school grounds, a salute was fired, a bugle blew Taps, and a speaker made the customary remarks about the "American way of life." When it was all over the kids lined up for ice cream, and most people went back to weeding their lawns or cooking on their outdoor grills.

Our town won't do as much on the Fourth of July. "After all, people are on vacations, it's hard to get everybody out." All of which makes a lot of people wonder if the meaning of these days in the civil calendar is almost lost to most of our citizens.

IF THIS is what is happening to days like Memorial Day and Independence Day, think of the effect upon the church calendar. Christmas, once the brilliant proclamation of the event of the God-become-man, is an excuse for a possession-happy people to go on a colossal spending binge. Easter, the bonfire signalizing the conquest of death, runs a close second with its degrading comm cialism.

The remaining festivals have such peculiarly religious connotation that t business world has not yet attempted capitalize upon them. Perhaps it's tir that the church pull out of moth ba some of these festivals and days that a listed on its calendars and give the priority.

TAKE WEDNESDAY, June 29, for e ample. It will probably be a day like a other day. Without trying to out-gue the *Farmer's Almanac*, let's imagine th it will be a quiet summer day. The T programs that evening may feature not ing but re-runs of the same old prograr and movies.

What's to do? Well, if we can persua enough pastors to unlock their churc doors, and enough church councils support them, why not go to churc Can you think of anything better than quiet trip to the church, a service witho any frills (no announcements from t pastor and no need for an anthem fro the choir), and the simple message of t Word of God?

But what's the occasion, why June 2 Well, from sometime about 1,700 yea ago, the church has chosen to keep th day in honor of two very importa Christians. I don't even know their fu names. All the record tells us is th one was called Peter and the other Pau

Both of them had different nam earlier in life. Peter, you may reca was once called Simon. Later he w addressed by Jesus as Cephas which the Aramaic version of Peter, whic

means "rock." Paul was first known as Saul. Even something so simple as a change of name is something to think about. Notice that the name-changing in both instances took place when each of these men was touched by God.

Thus was symbolized the change that was to take place in their lives when they had become sons of God. Think about that for a moment. Isn't that what happened to you? You didn't have a name, but then God touched you when you were baptized, and at that moment you received what we call your "Christian name."

TAKE THAT IDEA on a few steps further and you'll see the change that came over both of these men once they had been touched by God. One was with Christ during his ministry, and even, in a weak moment, denied him. The other, at first a persecutor of the early church, became its most outspoken missionary and advocate. But both were changed men.

Most of us know more about St. Paul than we do about St. Peter. I suspect that's because a lot of Lutheran preachers make frequent reference to the words from the many letters written by Paul. This ought not to minimize the importance of the one who first made that astonishing confession at Caesarea Philippi: "Thou art the Christ, the Son of the living God!"

Tradition tells us that both of them met a martyr's death, and that most likely in Rome under the emperor Nero. Some say that they died on the same day, June 29, in the year 67. Others say that it was on the same day, but in different years, and still another version is that the date was Feb. 22 in the year 68.

The details are not important. What is important is that both were devoted servants of the church, so much so that less than 200 years later June 29 was set aside for their commemoration. And this is the day that the church has kept ever since then.

If you look at the propers for this day, you'll notice that very little is said about St. Paul. Perhaps that's just as well, since the church appoints Jan. 25 as the day to celebrate his conversion. There is, however, value in keeping a dual remembrance of these two pillars of the ancient church.

We sometimes take all too lightly the role of those who have gone before us to ensure what we have. Yet where would we be today if there had not been a Peter who could pour out his great confession, whose sermon on the day of Pentecost opened God's goodness to 3,000 converts? And how should we, who treasure so deeply the truth of God's Word with its majestic message of grace alone, carry on without the witness of the heroic Paul, so restless and eager to let nothing stand between him and the knowledge of Christ Jesus and him crucified? Our faith, however much we understand it, and appreciate it, is built on the witness of these men and many more like them.

AND WHAT better way to celebrate this faith, and so honor the saints, than to mark the day in our churches? In the Te Deum, the great canticle of Matins, we sing:

> The glorious company of the Apostles praise thee;
> The noble army of martyrs praise thee . . .

Peter and Paul are among that company. We also should join their song, for we are a part of that great company of whom we sing:

> The holy church throughout the world doth acknowledge thee.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Tithe

QUESTION: When Wendel and I started to tithe we decided that it would have to be 10 per cent of his take-home pay. We have been doing this for several years. Now the thought has occurred to me that perhaps there is a set rule that the tithe be based on the entire salary.

REPLY: The tithe has a long Old Testament history (Genesis 14:20 and 28:22; Hebrews 7:8). It took several forms. In the Mosaic law it was a land tax (Deuteronomy 14:22-29; Numbers 18:21-28) to which was later added a tithe from the flocks (Leviticus 27:32-33; 2 Chronicles 31:5-6). When these were combined the tax amounted to 20 per cent.

The tithe is not to be thought of as a legalistic requirement. There are no "set rules." In the New Testament the tithe receives little attention, and some of that is mainly negative (Matthew 23:23; Luke 11:42; 18:12; Hebrews 7:5-9). One's gifts ought to be the outcome of gratitude, appreciation, and eagerness to support Christian projects in and out of the church.

A person's financial situation must be considered. Some are not able to contribute a tenth. Others ought to give a great deal more. One prominent Christian some years ago began with a tenth but later increased it to nine-tenths. This issue must be settled between the Christian and his God.

Impatient patient

QUESTION: I am a patient at this hospital (a state institution). I was sent here by a court of law for assault and battery, which took place nine months ago. My doctor tells me I am not sick. I asked him to get me out, but he says "Not just yet." I am fed up with this place.

I have met a girl here. I used to go to school with her in sixth grade. She and I have very deep feelings toward each other. At present she is out on family home care. I have never felt like this toward a girl before. I think I am in love with her. She is 23 while I am 21.

REPLY: I am sure your doctor and others are interested in you and want to do the very best for you. Be thankful there is a state hospital to take care of you and physicians to give you the necessary attention. Co-operate with them and follow their advice. They know your history and your trouble. When you are ready to leave the hospital you will be released. Earlier freedom might do you great harm. Be patient, and ask God to guide and help you.

Let me suggest that you do not take romance seriously. No girl wants to marry a man under your circumstances until enough time has elapsed to make sure he will behave himself—even that may be a great risk. Since this girl too has been a patient you would be assuming a real hazard. Wait until you have fully found yourself. Consider seriously the problems of a steady job, finances, children, getting along with a partner, assuming family responsibility, and being a stable Christian citizen. Don't make any move that would create trouble for self, partner, friends, and relatives.

BOOKS

SUMMING UP BONHOEFFER

The Theology of Dietrich Bonhoeffer. By John Godsey. Westminster. 299 pages. $6.

Many have read Dietrich Bonhoeffer's translated works, especially *The Cost of Discipleship, Prisoner for God, Life Together,* and *Ethics,* and have wished that they might know more of the untranslated theological works and also have an over-view of his entire work. This book by Professor Godsey of the Theological School of Drew University is the answer. There is nothing comparable to it even in German.

In this extremely competent summary and evaluation of all of Bonhoeffer's published work, the author has rightly seen that Bonhoeffer's theological thinking, particularly in the later years, cannot be separated from his life, and therefore the author has begun each of the three main sections with biographical introduction. The result is book that combines a lucid exposition of Bonhoeffer's thought with a fascinating story of his life.

I am not a partisan of the view that it is not necessary to review a man's life in order to judge his work, that the man is one thing and the work another. The relation of the person and the witness is so integral to all theological statements that anonymous, pure" theology may even be a delusion.

The last section of the book is the author's evaluation of the man and his work and here the judgment and competence of his young writer is apparent.

Bonhoeffer was a Lutheran and his thinking is fundamentally Lutheran, even though he was often critical of the church's practice and theology. JOHN W. DOBERSTEIN
Philadelphia

ECUMENICAL MOVEMENT

Brothers of the Faith. By Stephen Neill. Abingdon Press. 188 pages. $4.

This very readable history could almost be called a "biography" of the ecumenical movement because it is wound around the lives of the outstanding leaders in the quest for unity which led to the formation of the World Council of Churches. Despite the fact that the WCC is built squarely on the churches rather than on individuals, it cannot be denied that any living institution inevitably bears the impress of the personalities which shaped it.

Appropriately the list of dignitaries begins with John R. Mott, Archbishop Soederblom and Bishop Brent, whose names are forever linked with Edinburgh (1910), Stockholm (1925) and Lausanne (1927). A dozen other portraits of outstanding church leaders embellish this ecumenical WHO WAS WHO as the procession of world conference unfolds.

The author always pauses to sketch in the most significant issue—or issues—raised at each ecumenical meeting. Thus the movement for Christian unity is carried forward from Edinburgh 50 years ago to Evanston in 1954, and on to New Delhi in 1961. Some of the obstacles and the incentives which give direction to the ecumenical current are pointed out.

Editorially the author calls into question the assumption that church union automatically brings spiritual renewal. Elsewhere he deplores the fact that there have been no really significant unions since the actual formation of the WCC in 1948, and asks whether the attainment of a World Council might serve to blunt rather than to sharpen the appetite for fuller fellowship by merger.

In two brief chapters the special relation of Protestants with the Eastern Orthodox on the one hand and the Roman Catholics on the other hand are discussed. On the whole, the author's chief interest is obviously with the missionary implications of the ecumenical movement and the spiritual needs of the younger churches.

There are various observations regarding Lutheran participation in the ecumenical movement, including a paragraph on the Lutheran World Federation, which is char-

acterized as "by far the best organized of all the denominational bodies," but Bishop Neill is not sure that such confessional agencies are good for the ecumenical movement. Dr. Franklin Clark Fry is credited with being a strong and vital link between LWF and WCC.

The book is written by a man who is completely at home in the ecumenical world and possesses a facile pen to describe it in refreshing terms which are at the same time comprehensive and thought-provoking. It would do very well as a study book for small groups. STEWART W. HERMAN

New York City

PAROCHIAL SCHOOLS DEFENDED

Catholic Viewpoint on Education. By Neil G. McCluskey, S.J. Hanover House. 192 pages.

A problem that looms in increasing proportion is the role of the Roman Catholic Church as an educator in competition with state-controlled school systems. The right of parochial schools in general and Roman Catholic schools specifically, not only to exist but to carry their share of public education, is admirably defended by Neil G. McCluskey in his book.

Father McCluskey, educational editor of *America* magazine, spends some time describing the growth of public education in the United States from its Protestant-sponsored beginnings to its present state-operated existence. Against this background, the author explains why the Roman Catholic Church stands equally in opposition to the traditional Protestant image of the public school as a servant of a predominantly Protestant society as well as to the reality of the secularly inclined public school today.

The most telling argument for church-directed education, the author feels, is "the ordering of knowledge in an atmosphere wherein the spiritual and the supernatural are properly ordered in the hierarchy of values." The school, therefore, must join with the home and the church in giving the child "the integrating force of religion—a force that will arm him with a complete and rational meaning for his existence."

While it is impossible to agree with man of the conclusions reached, one must fe that here is a sincere and forthright presenta tion of the Catholic position. The book de serves to be read and studied by everyon who is seeking to broaden his understandin of the problems confronting education i America. FRANK W. KLOS, JR.

Philadelphia

AND SO FORTH

Sources of Christian Theology. Vol. II. Edite by Paul F. Palmer, S.J. Newman. 410 pages. $

This series is designed to present in En lish translation selections from church doc ments and writings of theologians. The pa sages are chosen to display the roots Romanism.

These two volumes concern the sacr ments; volume I (1955) with the title, "Sa raments and Worship," on baptism, co firmation and the Eucharist; volume II, e titled "Sacraments and Forgiveness," penance, extreme unction, and indulgenc

The selections are from standard colle tions of documents. The translations a either by the editor or from recognized pu lications of classics.

Passages from Luther, Calvin, and Ang cans are included for purposes of contra But the official Roman Catholic position maintained.

This is a valuable reference work in t history of Roman Catholic doctrine.

Springfield, Ohio W. D. ALLBECK

Effective Public Prayer. By Robert L. W liamson. Broadman Press. 152 pages. $2.95.

For pastors who compose their own pra ers for public worship, rather than readi the prayers of the liturgy, this is a care and thorough study of the ways of leadi a congregation in meaningful petition.

Creative Imagination in Preaching. By We B. Harrison. Abingdon. 175 pages. $3.

Lively advice on how to get ideas for s mons. There are shrewd suggestions on h a preacher can cultivate his perception a imagination in converting everyday expe ence into fresh sermon material.

Membership Gain Smallest in Years; Florida Leads List

UNITED LUTHERAN CHURCH membership gained only 1.5 per cent in 1959, smallest increase in many years, according to figures released by Dr. F. Eppling Reinartz, ULC secretary and statistician. Topping the church-wide average, however, were 21 synods.

Leading the parade in percentage of growth again was the Florida Synod. Population growth in the Pacific Northwest and in some Southwestern states was reflected in gains made by the Pacific and Rocky Mountain synods.

Losses were recorded by four synods—Central Pennsylvania, Pittsburgh, Nova Scotia and Kentucky-Tennessee.

Synods with membership gains in terms of percentage were:

Synod	1959 Membership	Per cent increase
Florida	20,897	11.7
Rocky Mountain	18,012	7.7
Pacific	32,655	7.3
Texas-Louisiana	17,981	6.5
Georgia-Alabama	16,200	6.2
Michigan	30,440	5.0
Icelandic	7,304	3.9
Caribbean	7,024	3.7
New Jersey	94,577	3.4
West Virginia	10,920	3.2
Iowa	39,451	3.0
Pacific Southwest	68,539	2.8
North Carolina	69,106	2.7
Northwest	151,908	2.6
Canada	63,739	2.5
Western Canada	22,003	2.4
Virginia	45,541	2.2
Indiana	44,412	2.0
South Carolina	45,041	1.8
Illinois	108,469	1.8
Maryland	109,698	1.6
Central States	90,251	1.5
Mississippi	1,146	1.4
Wartburg	32,731	1.2
Ohio	172,414	1.0
Penna. Ministerium	391,197	0.9
Slovak Zion	20,813	0.6
N. Y. & N. England	234,100	0.1
Central Penna.	324,270	—0.1
Pittsburgh	166,246	—0.3
Nova Scotia	7,400	—0.3
Kentucky-Tennessee	12,338	—4.4
ULCA total	2,477,012	1.5

ULCM Installs Oetgen

AT A SERVICE in the chapel of the Lutheran Church House in New York early this month, Jack H. Oetgen, 42, formerly of Atlanta, Georgia, was installed for a six-year term as executive secretary of United Lutheran Church Men. ULCM is the official men's auxiliary of the church. Mr. Oetgen succeeds Howard L. Logan, who resigned to become administrative assistant to the president of the Pacific Southwest Synod.

Dr. Franklin Clark Fry, ULC president, officiated at the installation. Also taking part was Aubrey Mauney of Kings Mountain, North Carolina, ULCM president.

The new executive secretary is a native of Georgia. He had been in the insurance business and had served in the Navy during World War II. He is a member of St. Matthew's Church, Atlanta, where he directed the choir and served as vice president of the church council. He has been a member of many synodical and interchurch boards and committees and is a present member of the ULC Board of Social Missions.

SYNOD CONVENTIONS

PITTSBURGH

THIEL COLLEGE, Greenville, May 30-June 2

William Hankey elected new president

By LUTHER E. FACKLER

MIXED EMOTIONS reigned over the 118th convention of the Pittsburgh Synod.

With the retirement of Dr. G. Lawrence Himmelman from the presidency, the resignation of Dr. Fredric B. Irvin as president of Thiel College, and the granting of a three-year leave of absence to Walter Kuhn, treasurer of Thiel College, the atmosphere was that of regret but with sincere best wishes to each.

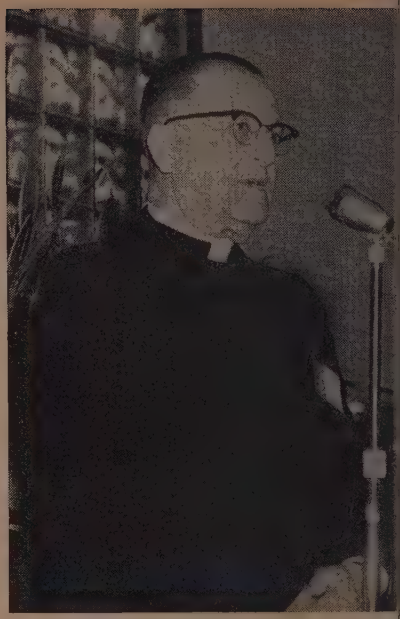
The occasion also evoked some fond memories. The Pittsburgh Synod now has three living former presidents. Special honor was given to them. The dormitory chapels in the Sawhill and Hodge Halls for Girls at Thiel were named after Presidents H. Reed Shepfer and G. Lawrence Himmelman. First Church, Butler, presented to the college an oil painting of Dr. Henry H. Bagger, who was their pastor before becoming president of the synod, and is now president of Mt. Airy Seminary.

The Rev. William C. Hankey, D.D., was elected the fifth and final president of the present Pittsburgh Synod. Dr. Hankey, until now secretary of the synod, is pastor of First Church, Apollo. He also served parishes in North East and Arnold, and was a chaplain in the U.S. Army during World War II.

W. C. HANKEY

The Rev. Sheldon Schweikert, D.D., pastor of St. Matthew's Church, Erie, Pa., was elected secretary.

After a year's study of sites and properties the synod voted to purchase a large stone residence for synodical headquarters. The property on a two-acre plot includes a large garage with second floor apartment and a greenhouse. There will be sufficient room for parking and for possible future expansion. The headquarters is just north of Pittsburgh on U.S. Route 19.



Retiring President Himmelman gives report

PRESIDENT HIMMELMAN reviewed his decade of service. A survey of the parishes revealed that 44 pastors are still serving where they were when he took office. There was at least one change of pastor in 1 parishes. A second pastor was installed 40 parishes, a third pastor in 15 parishes and as many as four pastors were installed in two parishes during this time.

The average length of service was slightly more than nine years. But four pastors averaged 32½ years in their last pastorate before retiring, and three others average 14½ years. However, 19 served an average of only 40 months. The retiring preside

questioned the effectiveness of such a brief ministry in a parish.

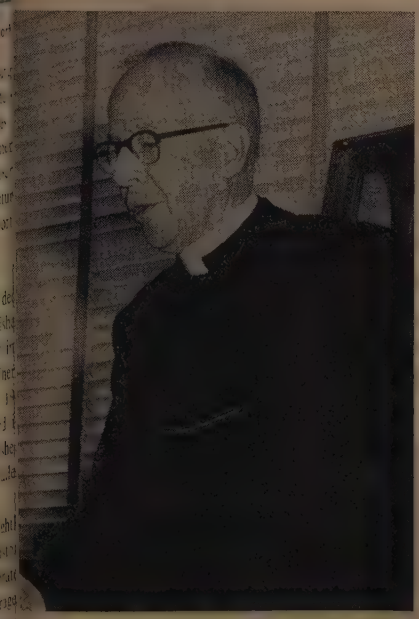
Dr. Himmelman also urged the congregations to co-operate loyally with the pastor and to give fair consideration to his just needs that there will be no inclination on his part to shorten a fruitful ministry.

IN THE SAME VEIN, all officers mentioned the decline in church membership and benevolent giving. Dr. George Little, statistician, suggested this trend may be because pastors are not giving as much time to evangelism visitation as is needed, either from choice or pressures within the parish. In order to remedy the situation, a study is to be made of membership gains and losses.

A different trend was noted in the fact that six of the eleven men ordained were called as assistant pastors. The largest number of assistant pastors in history is serving within the synod.

Representing the United Lutheran Church

Continued on page 48



Former President Bagger addresses synod

NEW JERSEY

ST. JOHN'S, OCEAN CITY, May 23-26

Dr. Knudten elected to third term

By RALPH I. SHOCKEY

DR. EDWIN H. KNUDTEN was re-elected for a third five-year term as president of the Lutheran Synod of New Jersey.

More than 900 assembled in the Ocean City Music Pier, to hear Dr. Malvin H. Lundeen, president of the Augustana Lutheran Church, speak at the Tenth Anniversary Rally of the synod. Dr. Lundeen reviewed the history of Lutherans in America and noted the causes of the divisions, namely nationalistic backgrounds, living traditions, and a different degree of Americanization existing among us.

"Let's now believe the best about each other instead of the worst," asserted Dr. Lundeen as he spoke about "Lutherans Together."

Largest group of ordinands in the history of the synod included George J. Frank, Jr., Folkers V. Freimanis, D. Richard Garrison, Charles E. Leps, Frank A. Miller, Robert L. Slegel, Burton H. Vincent, Walter H. Wagner, and Paul Weidknecht, Jr.

PLANS FOR the new synod office building were outlined. An appropriation of $15,000 was added to the original $125,000 for construction costs.

Two new committees were established to promote the work of the synod, one on legislation and another on audio-visual service. A director of audio-visual service is to be appointed by the president of synod.

Dr. George R. F. Tamke, statistician, reported that per capita giving had risen to $110 in 1959. There has been a 341 per cent increase in giving since 1950. The ten-year statistical summary reveals an increase of 23,965 baptized, 14,640 confirmed, and 13,823 communicant members.

Merger discussion centered upon the disciplinary item relative to secret orders. Opponents said a "double standard placed ob-

New Jersey's nine ordinands: Folkers V. Freimanis, Paul Weidknecht, D. Richard Garrison, Robe L. Slegel, Frank A. Miller, Burton H. Vincent, George J. Frank, Charles E. Leps, Walter H. Wagn

stacles in the way for future union with other Lutherans in America." Proponents asserted that the church is within its rights in setting standards for the ministry.

Approval was given to the granting of financial aid to Lutheran students attending non-Lutheran institutions in preparation for full-time church service. Each grant is to be determined by a two-thirds majority vote of the synodical committee.

SYNOD's new per capita apportionment will be $18 for 1961 as the result of the passage of a $712,847 budget.

The ULCA representative, Dr. Clemens H. Zeidler, presented the work under three banners: "The Church must be planted"; "I am ready now"; and "I must teach these people."

Three new congregations were received: Grace, Freehold; St. Luke's, Levittown; and King of Kings, Middletown Township. Twelve additional fields have been assigned by the New Jersey Regional Home Missions Committee.

Eleven retired ministers received certificates in honor of their total 409 years of service in the ministry. Dr. Archibald Dietz was the senior member, having been ordained 68 years.

Four congregations, Zion, Oldwick; Emmanuel, Friesburg; Zion, Long Valley; and St. James', Phillipsburg, organized more than 200 years ago, were recognized.

An appeal was made for a more effective means to encourage higher stewardship in all congregations. The stewardship committee emphasized the importance of meetir the full apportionment and LWA quotas.

Mrs. Robert Drach, president of th ULCW, reported over 4,700 members in th synodical organization.

Fred Berkobin, synodical Luther Leagu president, noted an increase of 20 per ce in membership in 1959, bringing the tot to 1,600 in over 100 congregations. H said: "The young people of New Jersey c not need to be given something, rather th need to be used."

Parish education work was demonstrat by a blinker-light chart listing 13 needs a the 11 resources to meet those needs. A tention was called to the Summer Assemb to be held at Upsala College in 1961.

Synod approved the extension of the a peal for Wagner College until the next co vention. The synod has paid $43,000 of t $180,000 quota.

The Rev. William R. Laird was the cha lain.

1960 ULCA CONVENTION DELEGATES

Clergy: Herman Meiburg, Arthur Hergenha Stover Crouthamel, Robert Z. Wuchter, Edv L. Ehlers, Arnold Dahlquist, William Laird, D las Dorward, C. Donald Heft, Edwin H. Knudt George T. Miller, Albert P. Stauderman, Edv Grubb.

Laymen: Alfred Kiefer, Henry Rung, E Weltz, Francis Young, Mrs. Robert Drach, Her Helge, H. Torrey Walker, Eugene Kelchner, Donald Traub, Mrs. Earnest Maccaulay, William R. Stover, Henry Waitz, Jr., P Ziegler.

David Eichner Commissioned for Malaya in Elmira Church

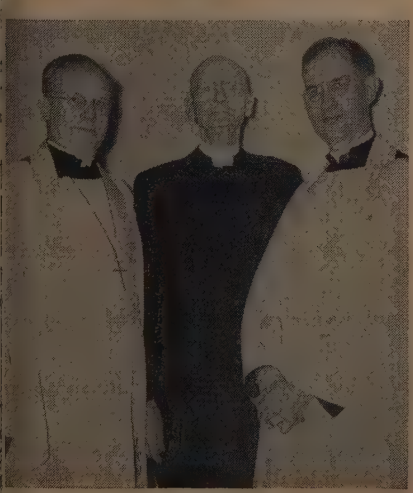
By HOWARD A. KUHNLE

BINGHAMTON—The Rev. and Mrs. David N. Eichner were commissioned for mission service in Malaya at Holy Trinity Church, Elmira, on May 15. Pastor Eichner is a son of the late Rev. Clifford E. Eichner, who was pastor of the Elmira church for 30 years.

Taking part in the commissioning were the Rev. John A. Kaercher, pastor of Holy Trinity; the Rev. David L. Vikner, of the Board of Foreign Missions; the Rev. Malcolm S. Eichner, uncle of the new missionary, and Dr. Frederick C. Foerster, his father-in-law.

Pastor Malcolm Eichner, Pastor Vikner, Missionary David and Mrs. Eichner, Pastor Kaercher, Dr. Foerster at Elmira ceremony

DR. PAUL C. WHITE, synod secretary of Christian education, spoke at the dedication of the Ritchie Building of Redeemer Church, Binghamton. The new educational unit, built and furnished at a cost of $113,000, is named in honor of Dr. Chrisenberry A. Ritchie, who served the church from his ordination in 1905 until retirement in 1949. The Rev. Howard A. Kuhnle is the pastor.



Dr. White, Dr. Ritchie and Pastor Kuhnle at dedication of building in Binghamton

RESURRECTION CHURCH, Syracuse, is trying a novel summer service schedule. Pastor Edward F. Weiskotten announced a Thursday evening service from June 23 until Sept. 1, and a single Sunday morning service instead of the usual two.

The 8 P.M. Thursday service will be somewhat shorter and less formal, lasting about 45 minutes. Informal dress is encouraged. Two communion services are included in the Thursday schedule.

ASCENSION CHURCH, Binghamton, celebrated the 50th anniversary of its building on May 22, and dedicated a new electronic organ. The Rev. Joseph W. Billy is pastor of this Slovak Zion Synod congregation. Speakers were the Rev. John C. Klc, of Little Falls, and the Rev. Rudolph Shintay, of Skaneateles.

N. Y.: BINGHAMTON . . .

THE REV. PAUL C. HOFFMAN was installed as pastor of Zion Church, Dolgeville, by Dr. John H. Sprock, Central Conference president.

Friedel Heads Utica Council

JOHN S. FRIEDEL was re-elected president of the Council of Churches of Utica and Oneida County at the annual dinner on May 11. Mr. Friedel is an active member of the Church of the Redeemer in Utica. He was one of the organizers of the Central Conference Brotherhood and the Lutheran Laymen's Retreat. He is a former member of the Board of Trustees of Hartwick College, and of the New York and New England Synod Board of Home Missions.

N. Y.: NEW YORK CITY

Chaplain Boraas, Pastors Erson and Vikner send forth Richard Solberg to duty abroad

Called to Teach in Japan

NEW YORK — Richard Solberg, a June graduate of Upsala College, was commissioned May 22 at Messiah Church (Aug.), Annadale, Staten Island, for mission service in Japan. He was called by the ULC Board of Foreign Missions to teach Engli at the school for boys in Kumamot Kyushu, Japan, for three years.

The Rev. David L. Vikner, secretary f East Asia of the BFM, officiated at the co missioning. Also participating were Past Roger S. Boraas, chaplain of Upsala C lege, and Pastor Fredrick E. Erson of Me siah Church.

Mr. Solberg will leave for Japan late August, after completing an eight-weel course at the University of Michigan. Aft his three-year term in Japan, he expects continue with theological study, with t ministry in view.

"Healthy Skepticism"

"ONE OF THE RICHEST legacies this sem nary has left you is a healthy and thoroug going skepticism about all patent-medici Christianity," Dr. Paul E. Scherer told mem bers of the graduating class of Union The logical Seminary at commencement exercis May 24.

Dr. Scherer, a United Lutheran clerg man, is retiring as Brown Professor Homiletics at the seminary.

"A good deal of what we assume to our knowledge is uncertain," Dr. Scher said, "and a good deal of it is unknowab in our everyday terms. These are the nece sary preconditions of that relation betwe God and man which the Bible calls faith

Wagner Heads Commerce Group

DR. EDMUND F. WAGNER, treasurer of t United Lutheran Church in America, h been elected president of the Commerce a Industry Association of New York, Inc.

Dr. Wagner is chairman and president the Seamen's Bank for Savings of Ne York City.

He is also chairman of the board of tru tees of the Interchurch Center, new Pro estant headquarters building in New Yo City, president of the Common Investi Fund of the church, and treasurer of t United Lutheran Church Foundation. H has been treasurer of the ULCA since 195

PENNSYLVANIA

Mental Health Conference Set at Lankenau Hospital

By CARL W. WEBER

PHILADELPHIA—A conference on "Mental Health and Religious Development in Childhood, Adolescence, Adulthood" will be held June 23 at Lankenau Hospital, under sponsorship of the Philadelphia Lutheran Deaconess House and School.

Speakers will be members of the Mental Health Service department of the Lutheran Medical Center, Brooklyn, N. Y. They are Dr. Paul A. Qualben, director of the department; Alfred J. Cross, Chaplain Thomas L. H. Collin, and Dr. John P. Kildahl.

Pastors, deaconesses, nurses and other workers in health and welfare fields have been invited to attend.

Pastor Marks 40th Anniversary

ZION CHURCH of Olney celebrated on June 5 the 40th anniversary of the pastorate of Dr. Bela Shetlock. Pastor Shetlock came to Zion June 7, 1920, right after graduation from Philadelphia Seminary.

Dr. Earl A. Rahn and Pastor Bergman lay cornerstone for Holy Spirit parish house

Lankenau conference leaders: Dr. Kildahl, Dr. Qualben, A. J. Cross and Chaplain Collin

Dr. Charles M. Cooper, president of the Philadelphia Ministerium, preached. Assisting in the service were four classmates of Dr. Shetlock, Pastors Raymond J. Heckman, Kenneth P. Otten, Hiram H. Sipes and Corson C. Snyder.

Holy Spirit Cornerstone Laid

CORNERSTONE WAS LAID May 8 for the new parish house of Holy Spirit Church, in northeast Philadelphia. Taking part with Pastor Richard D. Bergman were Dr. Earl A. Rahn, secretary of Christian education in the Ministerium of Pennsylvania; Konrad C. Schafer, chairman of the building committee; Robert M. Hetherington, vice president, and Erwin A. Carp, secretary of the congregation.

The new building will replace a farmhouse used by the church since its organization in 1939. It will contain classrooms, social hall, church office and sacristy.

Nurse Commissioned for Liberia

MISS ALICE ELIZABETH DIETZ was commissioned May 25 in Holy Communion Church as a medical missionary to serve in Liberia. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, preached and conducted the ceremony, assisted by Dr. William O. Moyer, the pastor.

Eighteen new pastors were ordained May 29 in Christ Church, Hazleton, by Ministerium Preside Charles M. Cooper (front, fourth from left) and Secretary Claude E. Schick (third from lef In front row are David E. Rothermel, Donald L. Brown, James L. Henderschedt, Joyce C. Kli second row, James A. Daniels, John H. Frykman, Thomas A. Stahl, James F. Patterson III, Don R. Helrich, Richard Stephens; third row, Philip H. Pffatteicher, Richard G. Miller, Jr., Dwight Huseman, John P. Kline, Bruce E. Pond, Richard F. Garman, Rodney R. Heckert, Robert C. Kist

PA.: PHILADELPHIA . . .

Miss Dietz will serve a four-year term as nursing instructor in the Curran Memorial Hospital at Zorzor. She recently completed training at the School of Missions, Maywood, Illinois.

NORTHWEST LUTHER LEAGUERS held their second annual convention May 22 at St. Peter's Church, Lafayette Hill. Luke E. Closson, Jr., of Upper Dublin Church, Ambler, was elected district president.

Three young people from Christ's Church, Oreland, were elected as follows: vice president, Nancy Judd; treasurer, Herbert Suitor; and statistician, Sandra Taylor. Gay Landis of St. Peter's Church, West Oak Lane, was elected secretary.

UNITED LUTHERAN CHURCH MEN from the Northwest Philadelphia District met at Upper Dublin Church, Ambler, June 5 to hear an address by the Rev. Robert R. Clark. He is editor of the quarterly devotional booklet, *Light for Today*, and the exterior pages of the church bulletin used each Sunday by ULCA congregations.

PA.: WILKES-BARRE

Church at Clarks Summit Starts Expansion Program

By CALVIN E. HUMBERT

WILKES-BARRE — Trinity Church, Cla Summit, is planning a $60,000 expansi project. An L-shaped addition will inclu a social hall seating 200 and seven n classrooms. A transept will double seati capacity at worship services. New pews w also be installed.

DR. JOHN O. LINDQUIST, pastor of t Augustana Lutheran churches, Trinity Wilkes-Barre and Salem in Sugar Not was honored on his 80th birthday. An Ar chaplain for 27 years, he came to Wilk Barre following his retirement in 1945. Lutheran congregations of the area joined the celebration.

LUTHER LEAGUE of Christ Church, Wilk Barre, held a retreat last month at Ca Wildwood, Harvey's Lake. Pastor Raymo A. Reed, Jr., was the leader.

Ten Synods Send Teachers to Parish School Conference

By J. FRANK FIFE

BALTIMORE—Ten synods were represented at the Eastern Regional Conference on Parish Education, held June 8 and 9 at the Maryland Synod Camp and Conference Center. Sponsor was the ULCA Board of Parish Education.

Pastors and church school officers and teachers attended from Maryland, Central Pennsylvania, New Jersey, New York and New England, Nova Scotia, Ohio, Pennsylvania Ministerium, Pittsburgh, West Virginia and Slovak Zion Synods.

ELEVENTH ANNUAL INSTITUTE on the Ministry to the Sick, sponsored by the Visiting Clergy Service of Johns Hopkins Hospital, was scheduled June 13-24 at the hospital, with lectures by outstanding leaders in psychiatry.

A LAYMEN'S COMMITTEE proposed that the minimum salary of pastors in the Maryland Synod should be $4,000, plus utilities and car allowance. The proposal was amended to read $4,500. The synod executive board was authorized at the convention to devise ways and means of reaching this minimum, and also to consider measures for tenure of service.

DESPITE STRENUOUS protests from churchmen and others, sale of beer in paper cups at Baltimore Memorial Stadium has been authorized. Previously beer could be purchased at the stadium and taken to the seats. Now it is dispensed where the spectators sit.

Lutheran Leaders Appear On "Frontiers of Faith"

UNITED LUTHERAN speakers will be presented in June and July over coast-to-coast television on the NBC-TV "Frontiers of Faith" program. They are:

Dr. George F. Harkins, assistant to the president, ULCA, "Have the Churches a Duty to Censor?" on June 19.

Dr. William H. Lazareth, of Philadelphia Seminary, "Why Aren't the Churches Keeping Up with the Times?" on June 26.

Dr. Ross Stover, pastor of Messiah Church, Philadelphia, "Are the Churches Talking Gibberish?" on July 3.

Dr. Franklin Clark Fry, "What Do Emerging Nations Want From Us?" on July 10.

The half-hour program is carried in most communities live from New York on Sundays at 1:30 P.M. In some localities, however, the program is aired by delayed kinescope, one or more weeks later.

Miss Mary Frances Recher, commissioned on May 15 in Trinity Church, Hagerstown, will sail June 24 for her mission assignment in British Guiana. She will be parish worker in Skeldon, and write Sunday school texts. She is shown above with Dr. Warren C. Johnson, Board of Foreign Missions secretary, and Miss Josephine I. Darmstaetter, ULCW executive.

A Layman's Appraisal

New Life Mission Gives "X-ray" Picture of Congregatio

By GEORGE A. POPP

THE CONGREGATION of St. Mark's Lutheran Church, Clarksburg, W. Va., recently elected to undergo a new "X-ray treatment" developed by the Board of Social Missions' department of evangelism. The process is the new Life Mission, which has been thoroughly tested in pilot projects in every region of the United Lutheran Church.

Let's take a good look at what this New Life Mission is, how it operates. First, it is not a simple one-shot affair with quick formulas for boosting attendance and benevolences. It is a major undertaking—one that requires much more than the usual handful of the zealous faithful to carry through. It is intended ultimately to instill in the whole congregation a greater feeling of personal responsibility for the church's evangelism program.

The New Life Mission is a four-phase program covering a period of three to four months. The sequence is 1) discover the facts, 2) interpret the facts, 3) act on the facts, and 4) plan for continued action.

Discovering the facts means facts about our own congregation and our communi facts which will help us to determine h well we are meeting the needs of the co munity with the gospel.

Luther Leaguers talk over evangelism with Dr. Bock (standing) and Pastor Stephenson

Toward this end the New Life Missi supplies a self-study guide with 30-odd l ter-size pages of questionnaires and cha When these are completed, they provide X-ray picture through which we see wit ourselves.

In St. Mark's Church, a committee of f was formed to examine church records a gather the needed information.

THIS SELF-STUDY not only showed habits as a congregation, but also analy them as they pertain to our church scho our men's and women's organizations a our youth program. It revealed which pha of our church evangelism program strong and those needing improvement.

To those of us who thought we w fairly well informed it revealed how li detailed knowledge we actually had, a how much there was to learn.

We at St. Mark's have always felt had a strong, active evangelism progr We have been active in recent years w lay visitations by rotating teams. But found that in other areas our efforts w falling far short of what was needed.

For example, only 36 of 181 men c 20 years old in the congregation were ac in the United Lutheran Church Men. 243 women 20 or over, only 86 were ac in the United Lutheran Church Wom Moreover, we learned that neither auxil had any formal evangelism plan for winn members inside or outside the congregat

We discovered, too, that we had virtu no activity to attract young adults, th who have outgrown Luther League don't qualify for the young couples' gro

Some startling facts about our c munity were uncovered. Now we know l

Surprising facts discovered about church are studied by panel in workshop session

lany are Protestants and in which de-omination they belong, how many are Ro-an Catholic and how many are Jewish. What appalled us was to learn how many e unchurched!

Lutheranism is in the minority around larksburg. We are the only Lutheran urch in a county of 82,000 population. ur study showed that 53.6 per cent of all e people profess no church connection.

So WE FIND that while St. Mark's has ined steadily in an area where the popula-on has been declining, there is no cause r satisfaction. The facts show a still eater opportunity for leading men to hrist, a challenge still not met.

Now having developed this X-ray picture our church and community, what do we with it? Just as an X-ray plate of the man body is no cure in itself, but merely guide for the physician, so the congrega-nal self-study is useless unless we act.

The next step is a New Life Mission rkshop, of several days' duration, at ich the information is presented, inter-eted and analyzed.

St. Mark's was fortunate to have as its ssion director Dr. Walter F. Bock, asso-ate director of evangelism in the Board Social Missions. Dr. Bock came to us at the very start and advised us how to organize the self-study. Then he returned to help us analyze the data.

Our array of facts was so finally divided and classified that it could best be presented in small but potent doses to relatively small groups, as well as to the congregation as a whole. Therefore Dr. Bock conducted six separate auxiliary meetings and a general congregational meeting.

Dr. Bock was an inexhaustible source of inspiration, as he drove home to all of us the full significance of Christ's command: "Go and teach."

But at the end he warned us, "Nothing new has been said." He explained we cannot expect miracles, we have merely discovered a new source of inspiration. The completion of the mission is not the end, but the beginning.

HE SAID the horizons in evangelism are ever widening; inreach is as important as outreach. We must visit one with the other; we must encourage others to accept all sources of inspiration and education—the church school, the services, the auxiliaries.

The practice of good Christian habits—daily Bible reading, family devotions and prayer—is essential. We must do all those things which will bring to our fellow church members a richer, fuller life in Christ.

Reaching out for those who have not answered the call "Come unto me" is also our responsibility. Many can be reached; we know not who they are but we dare not pass any by.

"We must evangelize or die," Dr. Bock concluded. "There is no standing still.

"Some of us may not live to see the results of our efforts. We cannot save, God alone can save. We can only obey the great command of our Lord, 'Go forth and teach.' "

GEORGE A. POPP is general foreman at a Clarksburg industrial plant. He is vice president of St. Mark's council, head of the church Christian education committee, and teaches an adult church school class.

First service on Dorchester Road, Charleston Heights, was attended by 120 prospective me

Building Voted One Day, Work Begins Next Morning

By WYNNE C. BOLIEK

COLUMBIA—Some sort of record was set at commencement time at Southern Seminary. The Board of Trustees late one afternoon voted to erect another apartment dormitory. The work actually began early the next morning.

Now under construction in the seminary's $1 million expansion program are the administration building, student union, and two apartment dormitories. A chapel will be built later.

Twenty-six young men were graduated at the service in Ebenezer Church, Columbia. Dr. R. G. Reichmann, of Jacksonville, Fla., spoke. The address at the alumni luncheon was given by Dr. A. Kenneth Hewitt, who told the story of progress at the institution.

EIGHT SEMINARY GRADUATES were ordained May 22 in St. Stephen's Church, Lexington. The Rev. George Anderson, of the Southern Seminary faculty, preached. The ordination was conducted by Synod President Karl W. Kinard and other officers.

The ordinands are Robert A. Addy, Paulwyn L. Boliek, Hugh W. Dowd, Carl Ficken, Jr., William Patton, John G. Peery, Otto F. Reenstjerna, and Robert M. Weeks.

REMODELED and enlarged building of Faith Church, Batesburg, was rededicated May 22. Dr. L. Boyd Hamm, of Leesville, spoke.

Charleston Heights Mission Beg

FIRST SERVICE of the new missio Dorchester Road, Charleston Heights held May 8, with 120 persons atte Mission Developer Walter W. Shealy work in the area three months ago. Se are being held in the Brentwood Scho

MESSIAH CHURCH, North Charleston a cornerstone for its new building Ap

ST. JAMES' CHURCH, Jalapa, is erec new parish building. President Kinard at the groundbreaking on March 27.

BACHMAN CHAPEL broke ground al March 27, with Dr. Kinard preaching.

ST. ANDREW'S CHURCH, Columbia served its 125th anniversary on Apr Dr. George Schott, of the Southern nary faculty and a former pastor, President Kinard held a service of bl for new furnishings.

DR. ROYALL A. YOUNT, president Florida Synod, preached the baccala sermon at Newberry College May 29. commencement address was given b Rev. Robert E. Lee, of Atlanta.

Lowman Home Board Meets

DR. WYNNE C. BOLIEK was re-e president of the board of the Lowman for the Aged, White Rock, on May 2 has served as president since 1932.

A budget of $159,075 was adopte 1961. Of this amount $65,000 is tioned to congregations in six so synods. The home continues to fac urgent need of an infirmary or h unit, with at least 50 beds.

RTH CAROLINA

urch Vocations Appeal omoted on Two Fronts

By FRANK K. EFIRD

ALISBURY—The synod is making a two-nged approach to get more young people church vocations. From June 12 to 18 etreat was conducted at Lutheridge, to ch promising ninth and tenth graders have shown an interest in church work e invited.

rom June 20 to Aug. 1, parents will be about opportunities for their children church vocations. Meetings for parents scheduled in 30 churches of the Salisbury . Other areas will have the program summer. Caravan teams will tell the ation story. A caravan program ap-aching young people last summer was ly successful.

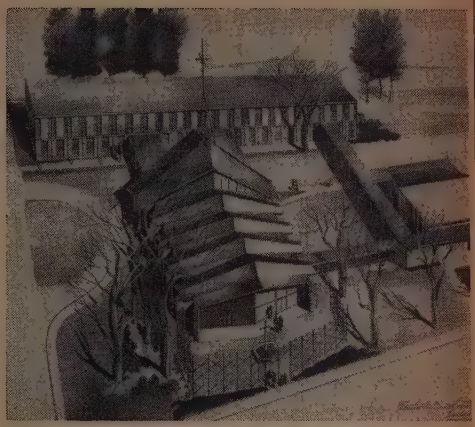
HE SYNODICAL Luther League and United heran Church Women will hold their an-l conventions on the Lenoir Rhyne pus. Speakers at the League convention g. 3-6 will be the Rev. J. Benjamin Beden-gh, Southern Seminary professor, and the . Gustave Wedemeyer, Jr., Rochester, v York.

n the women's program Aug. 20-22 be Mrs. Roy Winters, Spring City, Pa., CW president; Dr. Ralph Loew, Buffalo, Y.; and Dr. and Mrs. John C. Peery, sionaries to India.

ORTH CAROLINA CHAPTER of the South-Seminary Auxiliary raised $3,335 for seminary's work in 1959-60. Mrs. orey Mauney of Kings Mountain, presi-t, conducted the annual meeting at Hick-May 4, attended by 50 women.

Benevolence Gains Reported

AS OF MAY 12 congregations had given 1,910 or 26.1 per cent of the synodical get. This was 12.5 per cent ahead of 9. However, to be even with the budget the first third of the year receipts should e been $257,267.



Architect's model of Cherryville buildings

ST. JOHN'S CHURCH, Cherryville, approved preliminary plans for a new church plant including a nave, education building and fellowship hall. The church and education units will be built first, at a cost of about $400,000.

The church is designed to accommodate 450 persons during worship services. An exciting folded slab roof rises in steps toward the sanctuary, where it attains great height above the altar. The surmounting spire is more than 80 feet high. There is a glassed-in balcony for mothers with babies.

Leaguers Go Caravaning

ELEVEN OF THE 39 caravaners for the Luther League of America this summer will come from North Carolina. For a number of years the synod has led the ULCA in providing young people for this program.

TWO CONGREGATIONS broke ground for buildings recently: St. John's, Asheboro, for an $81,000 educational building; and Lebanon, Cleveland, for an $18,000 parsonage.

MERCHANTS in Winston-Salem have agreed to integrate their lunch counters in the near future. They accepted the recommendation of a committee appointed by the mayor. The tobacco center has one of the highest percentages of Negro people of any city in the state.

MINNESOTA

Lundquist Touring Synod To Spur Increased Giving

By PAUL LUTHER WETZLER

MINNEAPOLIS—Stewardship is the big concern in the Northwest Synod in the wake of the Grand Forks convention. Implementing his urgent appeal in the opening sermon, president George Lundquist cancelled his vacation to conduct 15 June meetings at strategic points throughout the synod territory.

Church councilmen and their wives were invited to these regional meetings, at which President Lundquist discussed ways and means of meeting the minimum benevolence needs for 1960. He proposed a Loyalty Sunday in each congregation, at which members would be urged to increase weekly gifts, as well as revisiting members to procure additional pledges for the last six months of the year.

The president announced at the convention he would increase his own weekly gifts and called on every delegate to do likewise.

The 1960 budget receipts are .1 per cent below last year at this time. Among minimum needs for this year are: ULCA, $825,412.50; Carthage College, $90,337,50; Northwestern Seminary, $120,037.50; inner missions, $24,750; university student work, $24,750; current expenses, $80,437.50; synodical home missions, $14,850.

First Unit Church Occupied

CALVARY OF CAHILL CHURCH, Edina, occupied its $200,000 first unit on May 15. The nave seats 250 persons. The Rev. David E. Archie is pastor.

SALEM CHURCH, Minneapolis, has a planning committee to set the schedule for construction of its new activities building next year. The air-conditioning system also will be completed.

GROUND WAS BROKEN June 12 for the new $650,000 Martin Luther Manor, home for the aging, sponsored by Central Conference congregations. Synod President Lundqu spoke. Mrs. Richard England, president the newly formed women's auxiliary, nounced a membership of more than 2,0

PASTOR GEORGE E. DRESSLER, of Sal Church, Albert Lea, Minn., will be a ch lain of the Boy Scout Jamboree at Colora Springs, Colo., July 22-29. He will h charge of 1,400 boys.

SECOND ANNUAL Church Library Wo shop is scheduled at Gustavus Adolphus C lege, St. Peter, Minn., June 24-25. Am the leaders will be Harold Belgum, pr dent of the Lutheran Church Library As ciation; Dr. Clarence Lund, of Northwest Seminary; Mrs. Malvin H. Lundeen, Cha Lutz, Miss Elinor Johnson and Erwin John.

INDIANA

Synod's Camp Lutherwald Schedules Family Periods

By WILLIAM L. PIFER

INDIANAPOLIS—Camping season opene Camp Lutherwald on June 19 and contin through August. The Rev. Donald Dow Zion Church, Bristol, returned as dire when Ralph Barclay found it necessary cancel his contract for the 1960 sea Pastor Dow directed the camp from its ginning in 1950 through 1957.

Two family camps are scheduled this y and are filled to capacity. A pilot fa camp was held in 1959.

Two New Congregations

TWO NEW MISSION congregations w formally organized this month. Chri Victor Church, Terre Haute, organized J 5, and King of Glory Church, Indianap (Carmel-Nora area), on June 12.

FIRST CHURCH, Hammond, dedicated new church May 15 and continued festiv throughout the month. Among the spea were Dr. Roland C. Matthies, of Wittenb University; Dr. Paul J. Renz, of Atla the Rev. George Hoog, assistant to the

Secularism Is "Mystery," Lazareth Tells Urban Pastors

More than 60 pastors from 14 states attended a school for urban clergymen conducted under Board of American Missions auspices on the Philadelphia Seminary campus in early June. They conferred on problems of city churches, heard lectures on sociology and theology.

The modern secularist so often found in our cities is a "mystery to understand—even to himself," Dr. William H. Lazareth, Philadelphia Seminary professor, told the gathering. He is "outwardly hard and confident while inwardly he is hollow and frightened," the professor said. While he seems cocky he is often "insecure to the point of neurosis as he despairs of the meaninglessness of his own precarious existence."

"Unwed mothers, chronic alcoholics and cheating salesmen must be confronted once again with the scandalous assertion that God loves them just as they are—with no ecclesiastical ifs, ands and buts to stand in the way of salvation," Dr. Lazareth continued.

He urged the pastors to offer such people membership in the church as the only means of helping "the uprooted and the outcast of our cities to find a fellowship of worship and service where they really belong, and are accepted, and feel at home. The maiden aunt in the walk-up flat, the lonely widower in the boarding house, the frustrated secretary in the shared apartment: all should find solace and companionship within the family of God no matter how cruel the world often is to its so-called misfits."

Pastoral Clinic in Maine

A summer school in Clinical Pastoral Education is being given June 20-July 29 at Pineland Hospital and Training Center, Pownal, Maine. It is certified by the Institute of Pastoral Care, Inc., and the National Lutheran Council's division of welfare.

The supervisor is the Rev. Dale L. Kohr, a member of the New York and New England Synod, chaplain of Pineland. The program is centered in the care of retarded and handicapped children.

INDIANA . . .

Indiana Synod president; and the Rev. Allan Wallace of Fort Wayne, first son of the congregation to enter the ministry.

St. Mark's Church, Albion, rededicated its remodeled church on May 22. Dr. Walter M. Wick, synod president, spoke.

Vacation school workshops for teachers and leaders attracted 224 persons. They were held at St. Paul's Church, Richmond; Faith Church, Fort Wayne; Good Shepherd Church, Indianapolis, and St. Paul's Church, Middlebury.

CHRIST THE KING

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Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

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3 services: 8:15, 9:30, 11:00
Sunday School, 8:15 and 9:30
Colorado Blvd. at 18th Ave.
J. Benner Weaver, Pastor
Messiah
LUTHERAN
CHURCH
Denver

PITTSBURGH SYNOD . . .

Continued from page 35

was Dr. Charles Cooper, president of the Ministerium of Pennsylvania, who thrilled the delegates with his inspiring message of the "Surging Sixties." Daily inspirational messages were delivered by Dr. Robert H. Fischer, professor at Chicago Seminary.

A $1.5 million budget was approved for both synodical and the ULCA purposes. This means $22.25 per communing member and includes Lutheran World Action and the Seminary Appeal.

1960 ULCA CONVENTION DELEGATES

Clergy: William C. Hankey, William G. Steiner, Paul E. Fauth, W. Gordon Joyce, Mo O. Bowser, John E. Shaughnesy, Paul M. Ru James N. Frank, Martin M. Enders, Kenneth May, Reginald E. Dozer, William H. Keil, Jo L. Reiner, Chester S. Bird, Philip W. Seiberlin Edward K. Rogers, Peter Brath, George E. L tle, G. Lawrence Himmelman, Paul E. Dougher H. Paul Gerhard, Luther E. Fackler.

Laymen: Roy C. Beaver, Flavel Campbe Paul Kennedy, Robert G. Gosser, William George, P. F. Martsolf, D. A. Kommel, O. F. Bert, Albert Jones, Robbin B. Wolf, John Haverlan, Jack Spencer, Mrs. C. W. Bak Mrs. E. F. Moyer, J. Russell Barley, Carl Schnur, Fredric B. Irvin, Lysle P. Shaffer, M E. G. Price, E. S. Cummings, David B. Zund

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—CHANGES OF PASTORATE—

CARIBBEAN

NUDDI, HARRY J. From Christianst Church, Christiansted, Virgin Islands. R tirement.

CENTRAL STATES

WOLFF, WALLACE. To Trinity Church, Ka sas City, Kansas.

INDIANA

HANSON, JOHN W. To St. John's Churc North Liberty.

REHRIG, A. D. From St. Mark's Churc Batesville. To St. Paul's Church, Hay ville.

MARYLAND

MARKLEY, WILLIAM A. To North Carr parish.

MICHIGAN

FERGUSON, KENNETH. From St. Stephe Church, Lansing. To Christ Churc Detroit.

NEW YORK AND NEW ENGLAND

BOCK, WALTER. From ULC Board of Soci Missions, associate director of evangelis To St. Peter's Church, 54th St. and Le ington Ave., New York City.

FEATHERSTONE, RUDOLPH. To St. John Church, Bronx, New York City, assista pastor.

NORTHWEST

PETERSON, ROBERT A. From Fox Poi Church, Milwaukee, Wis., assistant past Graduate study.

PENNSYLVANIA MINISTERIUM

OYER, RALPH. From West Pikeland parish. To Ministerium director of home missions.

VIRGINIA

USMAN, PRESTON H. From Easton-Cordova parish, Md. To Christ Church, Fredericksburg.

ROUTMAN, EDWIN N. From Peace Church, Alexandria. To Washington County parish, Va.

WESTERN CANADA

RY, EMERSON. To First Church, Flin Flon, Man.

DECEASED

THE REV. KARL LUTHER REISNER, , died June 4 in Abington, Pa. A gradte of Muhlenberg College and Philadelia Seminary, he was ordained in Philalphia in 1913. He served pastorates at Simeon's Church, Philadelphia; Reemer Church, Atlanta, Ga., and the Leesrt, Pa., parish until his retirement in 1949. bsequently he lived in Temple, Pa., and tered the Artman Home at Ambler early s year. His wife, Laura, died last Deember.

Surviving him are a son, Frank H. Reisner Allentown, Pa., and a daughter, Mrs. len R. Gibson of Glenside, Pa.

Funeral service was conducted June 8 at lvary Church, Laureldale, Pa., by Dr. arles M. Cooper, president of the Pennvania Ministerium, and the pastor, the v. Mark K. Trexler. Interment was in eenwood Cemetery, Allentown.

THE REV. HENRY F. SCHMIDT, 89, d May 23 in a Glendale, Calif., sanium. He was ordained by the Iowa Synod 1895, and served pastorates in Clinton, a; Dixon, Ill.; Des Moines, Iowa; Papil-, Neb.; Belmont, Wis.; and Temple rch, San Francisco.

Retiring in 1945, he lived in Glendale and g Beach, Calif. He is survived by two ghters, Mrs. L. D. Swanson and Mrs. da Boon, of Glendale, and two sons, Frank and Leland, of Los Angeles. There are six grandchildren and five great-grandchildren.

Funeral service was conducted May 26 in Glendale by Dr. Carl V. Tambert, the Rev. Orval Awerkamp and the Rev. John B. Kniseley. Interment was in Forest Lawn Cemetery, Glendale.

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IN CONCLUSION

WE HAD a peculiar situation at the Muhlenberg Press a few years back. We were publishing a book that was practically out of print before it was printed, Vol. 3 of *The Journals of Henry Melchior Muhlenberg*. Only a thousand copies of Vols. 1 and 2 had been published, and there were advance orders for most of the 1,000 copies of Vol. 3.

So the book wasn't advertised and not many people heard of it. If you have the three-volume set, hold on to it, even if you have finished reading it, because the set will sometime be worth $100 or more on the rare book market.

For anyone who wants a close-up view of what it was like to live through the American Revolution, Vol. 3 of the *Journals* is the real thing. Muhlenberg got out of Philadelphia as fast as he could when the 13 colonies declared their independence. A week after Independence Day he moved to Trappe and spent the remaining 11 years of his life there.

But the war caught up with the Muhlenbergs even at Trappe. George Washington and the Continental army marched past their place one night. They often heard gunfire as battles were fought in their neighborhood. Peter Muhlenberg, a general in the army, kept his father informed about how things were going. Little details of everyday life, when the necessary commodities were hard to get at any price, are recorded in full in the *Journals*.

SINCE SETS of the *Journals* are already rare and expensive, we published a little book last year (250 pages, $3.50) called *Notebook of a Colonial Clergyman*, which condenses the *Journals* to a size for easy reading in one or two evenings. Here is the detailed story of life in Ar ica two centuries ago, with special phasis of course on the situation of early Lutherans.

Muhlenberg shows up as a very ti man who worried constantly about health and about each squabble that c up in church affairs. He kept track each penny he spent.

For all his timidity, he was a sta man, keeping in mind the whole pic of the church on the American fron in those days. He was really the theran bishop of America in the 18th tury. There have been only a few s his time with such foresight and en in dealing with problems of the theran church in this land.

ONE WAY to forget the tensions of time is by reading about these peopl long ago, and how they dealt with p lems which then seemed so difficult which have now been all wrapped up laid away in history. Whenever I h occasion to drive out the road from Ph delphia past Trappe, which takes a thirty minutes, I think of Muhlenb wearily driving along in his buggy.

If there was no high water where t crossed the Schuylkill they could m the trip in five hours in those days figure that Muhlenberg made the only 10 times in the last 11 years of life. In 1780 he made a big circle to Reading, Wolmelsdorf, Pottstown, was away from home 19 days. The cost him $626 in Continental curre including at one point $8 "for a glas rum for the driver."

After reckoning advantages versus advantages of living in the 18th cent I think I prefer 1960. But it's plea to sprawl in an easy chair and spen few hours in Muhlenberg's day.

—ELSON RU

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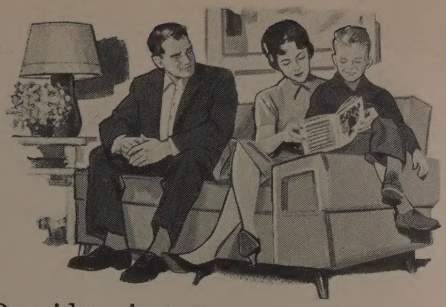

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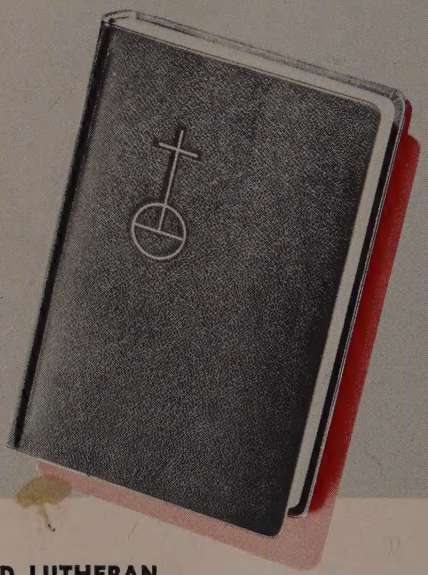

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